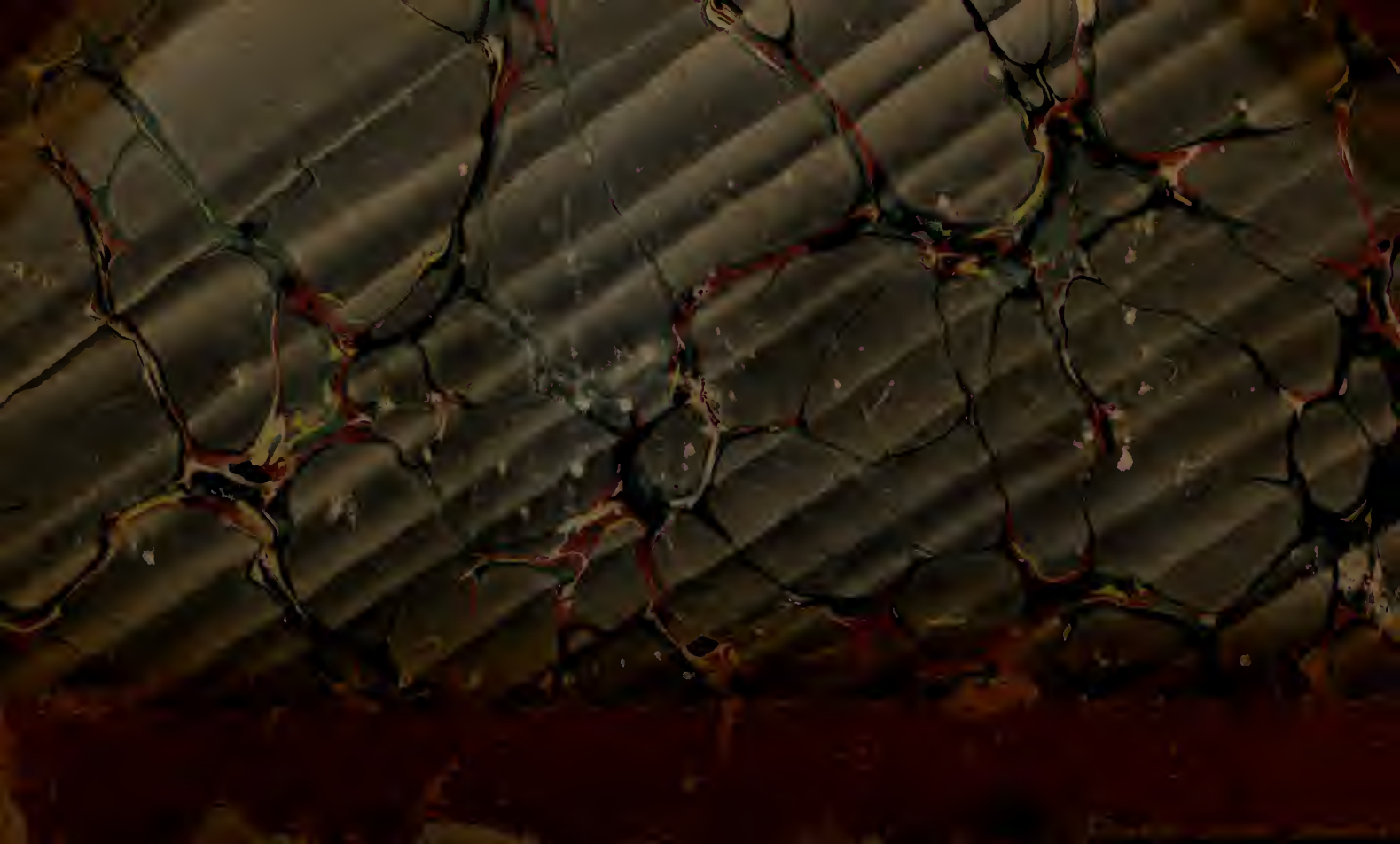

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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

RELIGIOUS MISCELLANY.

VOLUME VIII.

Philadelphia:

PUBLISHED (QUARTERLY) FOR THE CHURCH OF THE UNITED BRETHREN,

BY REV. EMANUEL RONDTHALER, JR.,
No. 74 Race Street.

Apply also to the Rev. David Bigler, No. 402 Houston Street, New York, or at the Brethren's Establishments at Bethlehem, Nazareth, Litiz, Lancaster, etc., Penn.; and Salem, North Carolina.

1845.

INDEX.

A.

Acknowledgments,—*See Intelligence, Miscellaneous.*
Africa, 68, 168, 223, 257, 311, 401, 470, 489.
Albrecht, F. W., Memoir of 136.
Antigua, 34, 105, 261, 362, 430, 522.
Appointments,—*See Intelligence, Miscellaneous.*
Awakening in Labrador, 411.

B.

Bachman,—*See Intelligence, Miscellaneous and Reports of Directors, etc.*
Badham, 365, 434, 484, 528.
Barbadoes, 36, 336, 432, 481, 525, 566.
Baum, 106, 362.
Benade,—*See Intelligence, Miscell.*
Bonatz, 259.
Breutel, 9.
Buchner, 428, 478, 558.

C.

Children, Letters to, 39, 563.
Clarkson, Diary of, 311.

D.

Danish Islands, 9, 121, 190, 246, 266, 333, 368, 437.
David, C., Memoir of, 57.
Davies, 27.
Deaths,—*See Intelligence Miscell.*
Dedication of New York, Staten Island and Westfield Churches,—*See Intell. Miscell.*
Diary of Br'n Marsveld, Schwinn and Kühnel, 75.
——— Clarkson, 311.
——— Elim, 489.
——— Enon, 401.
——— Fairfield, 21.
——— Friedrichsthal, 497.
——— Genadendal, 315.
——— Groenekloof, 403.
——— Hebron, 551.
——— Nain, 217.
——— New Hope, 353.
——— Shiloh, 43, 223, 470.
Donations,—*See Intell. Miscell.*

E.

Earthquake in Antigua and St. Kitts, 105.
Elim, Diary of, 489.
Elliot, 428, 518.
Ellis, 36, 336, 481, 482, 525, 568.
Enon, 401.

F.

Fairfield, New—*See Report of Directors, etc.*
Feurig, 516.
Franke, 71.
Friedrichsthal, Diary of, 497.
Fund for liquidating debt of Un. Brethren's Missions, 16.

G.

Gardin, 124.
Genadendal, Diary of, 315.
Genth, 72.
Goepp.—*See Miscell. Intell.*
Goetz, 232.
Gorke, Memoir of, 345.
Greenland, 128, 249, 324, 466, 497.
Groenekloof, 403.

H.

Haeuser, 9, 266, 333, 368, 437.
Harmony, Voyage of, 456.
Hartvig, 334.
Harvey, 34, 106, 261, 522.
Haugh, 111.
Heath, 426.
Hebron.—*See Labrador.*
Henn, 166.
Hermann, J. G.—*See Intell. Miscell.*
Holland, A., 563.
Holland, F., 37, 117, 174, 187, 243, 284, 538, 563.
Hope, New, Diary of, 353.
Hopedale.—*See Labrador.*
Houser, 535, 582.
Humberstone, 566.

I.

Ihrer, 133, 324, 502.
Intelligence, Miscellaneous, 46, 103, 148, 198, 248, 284, 342, 388, 440, 535, 582.

J.

Jamaica, 21, 114, 117, 187, 193, 243, 271, 339, 341, 353, 357, 359, 424, 426, 428, 475, 478, 513, 518, 556, 563.
Jordan and Brother, 441, 442.
Judaism, Modern, 530.

K.

Kiergaard, 359, 557.
Kitts, St., 33, 105, 361, 430, 520, 565.
Koegel, 132, 253, 499.
Koelbing, 69, 169, 321, 474, 492.
Kruth, 255, 502.
Kuehnel, 75.
Kuester, 258.

L.

Labrador, 82, 140, 217, 328, 411, 456, 505, 551.
La Trobe, 46.
Lemmertz, 73, 319, 496.
Lund, 450.

M.

Marsveld, 75.
Martin, F., Memoir of, 201.
Memoirs, 57, 136, 174, 201, 297, 345.
Mieksch —*See Reports of Directors and Intell. Miscell.*
Minutes of Society for Propagating the Gospel, 275.
Montgomery, James, Esq., 46.
Mueller, 130, 251, 469.
Muentzer, 261 483, 530.

N.

Nain.—*See Labrador.*
Nauhaus, 171, 257, 496.
North, 561.

O.

Oerter, 526, 566.
Okkak.—*See Labrador.*

P.

Pfeiffer, 271, 339, 357, 424, 475, 513, 556.
Prince, 274, 341, 359, 517.

R.

Regenass.—*Miscell. Intell. and Reports of Directors.*
Reichel, 106, 109.
Reinke, S., 540, 572.
Remarks, Introductory, 20, 68, 174, 441, 537.
Removals.—*See Intell. Miscell.*
Renkewitz, 436, 527.
Report of Directors, etc., 275 442.
Report of Br'n Breutel & Haeuser, 9.
Report of R. Schmidt, 572.
Review of Un. Brethren's Church, 372.
Ricksecker, P., 33, 113, 284, 361, 430, 520, 565.
Ridge, Blue, Visit to, 90.
Robbins, 559.

S.

Schmidt, R., Report of, 572.
Schopman, 409.
Schwinn, 75.
Seidel, H. A , Memoir of, 297.
Senseman, E., 90.
Shiloh, Diary of, 43, 223, 470.
Shultz, Theodore, 200.
Smith, D. Z.—*See Miscell Intell.*
Stations, List of, 150, 160, 386.
Surinam, 147, 162, 369, 485, 572.
Survey of Missions, 153, 305, 544.

T.

Tank, 165, 485.
Teutsch, 70, 168, 492.
Tietzen, 249, 469.
Titterington, 38, 337, 432, 526, 569.
Tobago, 38, 264, 365, 434, 483, 527.
Treu, 147, 369.

U.

Ullbricht, 128, 466.

V.

Van Vleck, W. H., 583.
Vogler, J.—*See Miscell. Intell. and Reports of Directors, etc.*

W.

Warner, 121, 190, 246.
Westerby, 34, 109, 262, 430, 523.
Westfield.—*See Report of Directors etc.*
Wolle, P., Ordination of, 583.
Wullschlaegel, 524.

Z.

Zevely, V., 90.
Zorn, Letters from, 26, 29, 114, 193.
Zorn, Memoir of, 174.

THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany:

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 9. FIRST QUARTER, 1845. Vol. VIII.

(From the Periodical Accounts.)

I. MEMOIR OF BR. JOHN GOTTFRIED GORKE,

Missionary in Greenland, who departed this Life, Feb. 20th, 1842, at Herrnhut.

(Concluded from page 352.)

"We arrived in Greenland at a very trying period, an infectious disorder having broken out two months before, which proved to be the yellow fever, imported by the crew of an English vessel, that had traded with the Greenlanders at the colony of Zukkertop. This pestilence raged from May till Christmas, and carried off nearly half the population of Southern Greenland. In order to arrest the progress of the contagion, our Greenlandors were obliged to live dispersed; only the sick, and a few who had recovered, remaining through the winter at Lichtenfels, which was my appointed station. Hence, for the first year of my residence there, I never saw the whole congregation together. I entered with pleasure upon the duties, both spiritual and secular, which devolved upon me, and the Lord gave me health and strength for their performance.

"When the regular order of the congregation was again restored, the boys' school was committed to my care; a charge which I undertook the more willingly, as it was likely to be of material service to me in acquiring a thorough knowledge of the language. The affection of the children, and the satisfaction evinced by their parents, were also great encouragements to me. The Greenlanders being very fond of music, and several Brethren having made some proficiency in playing tunes on the violin, the trumpet, or the French horn, I was glad to be able to render them assistance, so that at last we could perform anthems on festival-days, which con-

tributed not a little to the interest taken by the congregation in our beautiful services. I have always been greatly delighted and edified, by the celebration of the festivals in the Greenland congregations. The adult baptisms, especially, have a peculiar character, and the Lord's presence is felt on those occasions more powerfully than words can describe. These few remarks will suffice to show, what rich enjoyment for the heart is presented by congregations gathered from the heathen, and, as simplicity and cordiality generally prevail among the members, and their desire for edification in the meetings never flags, the Missionary is continually encouraged and enlivened in his work. And, should he, at times, be depressed by instances of lamentable backsliding on the part of individuals of his flock, yet the survey of the whole presently re-animates him, and fills him anew with comfort and joyful hope.

"In the spring of 1786, myself and five Greenland Sisters experienced a remarkable preservation of our lives. There being no herrings in our bay, and learning that they had been met with, at a fishing-station three leagues distant, we set out thither in order to secure a supply. Though disappointed in our immediate object, the shoal having already left the neighbourhood, our visit was very acceptable to the five Greenland families residing there. I held a discourse to them in the evening, and we had much profitable conversation. Next day, when we turned our faces homeward, the sea and sky were wrapt in fog; and, being beset with drift-ice, we were obliged to proceed very cautiously. The masses of ice were strongly agitated by the waves, and, at length, we saw ourselves completely locked in by them, and had no alternative, but to attempt a passage between two large fields, both of which were kept in constant motion by the strong current. On running through, however, the fore-part of our skin-boat was caught between them, and several of the ribs crushed in. Twice more was the crush repeated before we cleared the passage, and each shock broke a new portion of the wood-work, so that the water rushed into the boat till it was up to our knees. Hitherto the fog had shut out all sight of land, but just as we began to sink, we reached a small island. Our rowers jumped on shore, but the coast was too precipitous to allow us to unload the boat. I threw overboard the drift wood which we had picked up, and having thus lightened the boat, we drew the fore-part of it on to a shelf of rock. Still it required all my strength to maintain it in this position, the waves dashing continually against my breast; indeed, had I not been able to find a good foot-hold, while I leaned my back against the precipice, I could not have kept on my legs. Three hours passed in this manner, till the ebb of the tide, when we at last succeeded, with great exertion, in drawing the boat on shore; and now we became fully aware of the battered condition of our little bark, great part of the frame-work being broken, and the skin covering full of rents. Happily, the Greenlanders, whom we had just visited, had sold us some skins; but our rowers, being poorly provided with sewing implements, were at work for eighteen hours before they could

make the boat at all sea-worthy. On reaching home in safety, we brought our tribute of heartful thanks to our Preserver, for rescuing us from a situation of such imminent danger.

"During the course of the same summer, I had another proof of the Lord's protecting care; an unobserved rent having nearly occasioned the swamping of our overloaded boat as we were returning from collecting drift-wood. In March, 1791, I was called to New Herrnhut, to take charge of the single Brethren and boys. In the September following, I set out on a visit to Europe, by invitation of our Mission-Board. The prospect of an agreeable voyage was but slight, for the captain was addicted to drunkenness, and disliked by his crew, the vessel was deficient in ballast, and the rigging in poor condition; only the hull was sound. I commended myself, with the ship and crew, to the Lord's protection, and He cheered me, by the perception of His presence, under all the privations and perils of the voyage. For the first three weeks, wind and weather serving, all went well. But in the beginning of October, the autumnal gales commenced, and with them our miseries. The tackle gave way, the sails were torn to shreds, and the captain was seldom in a condition to command the vessel. Our worthy steersman, however, and the six sailors, did what they could. I laid our distress in child-like prayer before the Lord, and trusted to His almighty aid. The first storm carried us some forty leagues to the north of our course, and it cost us a week's straining against the wind before we could regain it. We were now nearing the coast of Norway, when suddenly a storm rose from the east, which continued for nine nights with unabating fury, and drove us back towards Scotland. On the evening of the eighth day, we were, according to the steersman's reckoning, only six leagues from the Scottish coast, and *that* a desolate and rocky tract, as marked on our chart. Towards this bleak coast the wind was rapidly driving us, and the miserable condition of our sails and rigging disabled us from tacking. For several days we had been obliged to live on peas half raw, the motion of the vessel being so great as to prevent all regular cooking, and the crew, being all obliged to be on the alert both day and night, were exhausted and dejected to the last degree. Weary and sleepy, I turned into my berth at an early hour, and wedging myself fast, as well as I could, I prayed: 'Dear Saviour, I give myself, soul and body, into Thy hands; accept of me in mercy; I know not, whether the morning-watch will find me standing before Thy throne, or still in life on the wide ocean.' I slept soundly, and on waking in the morning, no longer heard the roaring of the storm, though the ship was still rolling violently. On going on deck, I found the crew busily engaged in fixing the main-mast, which had worked loose in the socket, owing to the tossing to and fro. Returning to the cabin, I thanked the Lord for His merciful preservation, and commended myself anew to His protecting care. The wind now became more favourable, and in four days, we cast anchor in a harbour of refuge on the Norwegian coast, where we lay

by for a week, to repair our rigging. On the second day, after leaving this, we were again obliged, by contrary winds, to seek a harbour, where we were detained a month. On putting to sea again, we were suddenly entangled, as night came on, amongst the islands on the Swedish coast, and the vessel grounded thrice, the last time unshipping her rudder. Under the impression that it was broken, the crew prepared to lower the jolly-boat to save their lives. But, while cutting the boat's cable, the carpenter, missing his blow, split a plank which rendered the boat unserviceable. Meanwhile, a sailor, with my assistance, had replaced the helm, so that the vessel could again be steered. Having ascertained that we were in a large inlet, we cruised about till morning, when some Swedish pilots came on board, and carried the vessel, which had sprung no leak of any consequence, into port. Next day, November 30th, the captain went to Gothenburg, which was two leagues distant, to make some purchases, and I accompanied him in order to see Br. Gustavus Hill, who had now the charge of the society in that city, and with whom I had kept up a constant correspondence while in Greenland. My arrival was soon made known to the Brethren and Sisters, who rejoiced to see a Missionary amongst them, and did their utmost to recruit my health and spirits. On learning the particulars of my voyage, they would not allow me to return on board, but made arrangements for my proceeding otherwise to Copenhagen. After spending four days with them very pleasantly, I was escorted by easy stages from one friend's house to another, till in five days I reached Copenhagen safe and well. How thankful was I to my gracious Saviour for His faithful leading, especially when I afterwards learned, that, owing to contrary winds, the ship had been obliged to winter at Christiania in Norway.

"After an agreeable residence at Christiansfeld till after the Christmas festival and New Year, I at length arrived at Herrnhut, January 22, 1792. Hence I paid a visit to my parents and relatives in Silesia, and took a last affecting farewell of the former, till we shall meet before the throne of God. On my return to Herrnhut, I was, on the 16th of February, united in holy matrimony with the single Sr. Anna Benigna Zacharias, and my sister Susanna at the same time with Br. Cornelius Richter. March 20th, we set out on our journey to Greenland, and arrived at Lichtenfels, after a prosperous voyage, July 7, 1792. On reaching New-Herrnhut, our allotted post, in the beginning of August, we found that, owing to sickness in the Missionary family, and other circumstances, a large arrear of work had accumulated. No stock of winter-fuel had yet been laid in, and the fishery of the Greenlanders had failed, so that there was but a gloomy prospect for the coming winter, as far as temporals were concerned. We did what we could, and it appeared as if our efforts would be successful; but the very early setting in of winter, the severe cold, and the large quantity of drift-ice, suddenly extinguished our hopes. A boat laden with drift-wood was caught and crushed in by the ice,

and the Greenland Sisters who were rowing it barely escaped with their lives. Five other boat-loads of wood stood ready in the bay, but we were unable to fetch it home. We contrived to make our slender stock last out till Christmas, but from that time we were obliged to warm our rooms by means of lamps, like the Greenlanders. Our people, too, began now to suffer much from want of provisions. My spirits were greatly depressed by this sad state of things, and many were the sighs which I sent to the Lord for His gracious help. In addition to all this, my wife fell seriously ill, in consequence of a fright, and, on November 10th, gave birth to a son, who died in three weeks after. Afflictive, however, as this was to us at the time, we subsequently recognized the Lord's mercy in the bereavement, as we could scarcely have reared the infant, during the severe cold which followed, destitute as we were of fuel. For, in the first three months of 1793, the thermometer ranged from 13° to 30° below zero of Fahrenheit. My wife, who had the kitchen under her management, had both her hands severely frozen, which occasioned her great suffering; happily no bad effects remained; and the Greenlanders were likewise graciously preserved from actual famine, though they had to part with all the articles which they had formerly purchased in exchange for food. There was, however, no need for us to come short of spiritual nourishment; here it was 'ask and have' and our gracious Saviour satisfied our souls with good things, so that we often quite forgot our bodily wants. In the beginning of April, the weather became mild and genial, and all now was life and activity. The Lord laid His blessing on our exertions, and we brought Him our tribute of heartfelt thanksgiving for His merciful kindness towards us, and commended ourselves in confidence to His good providence for the future.

"Next summer, we removed to Lichtenfels, to take charge of that congregation, along with Br. and Sr. Fliegel. Having before served it for nine years, I was at once surrounded by old acquaintances. We now laboured here for a lengthened period, in harmony with our Brethren, and enjoying the love and confidence of the people. Did a temporary cloud intervene between us, it was presently chased away by prayer, and the old good feeling restored; and, as the Lord owned our poor services, we laboured cheerfully, and the years flew unperceived away.

"In May, 1794, an epidemic broke out amongst our Greenlanders, and carried off many of them into eternity. Hitherto, we Missionaries had considered ourselves safe from infection, and, fearlessly visiting the sick and dying, we had the joy, in most instances, to see them depart in faith, relying on the Saviour's merits. One day, however, as I was visiting a very poor widow, who lay at the point of death in a tent some four feet square, and about the same in height, while I was bending close over her to catch her feeble words, as she gave her last directions relative to her two children, a qualm came over me which compelled me to leave her without delay. The malady, which attacked me almost imme-

diately after, was at its height in a few hours, and for several days my life hung in suspense. But our Saviour graciously listened to the prayers, which ascended to Him on my behalf from many hearts, and restored me to health in a few weeks. I devoted myself anew to His service, and, full of believing hope, resumed my duties in fellowship with my dear colleagues.

"The Lord blessed our marriage-union with seven children, two of whom were called home within a few weeks after their birth; the remaining five we took over to Europe for their education, in the summer of 1806. Having suffered much, during the last three years, from spasms in the chest, I was advised by the physician to stay a whole year in my native land, for the benefit of my health, and, as the Greenland congregations had now a sufficient supply of Missionaries, my request was the more readily granted. Great, however, was our anxiety, when, on the breaking out of the war next year between England and Denmark, all intercourse with Greenland was intercepted, and our earnest desire to return to our post was thus, for an indefinite period, rendered hopeless.

"During this time of suspense, I was attacked by a severe inflammatory disorder, which confined me for several months. We had the grief to lose our daughter at Kleinwelke, who, after recovering from the scarlet fever, was carried off by consumption. We were also obliged to fetch our son home to nurse from the school at Niesky, as he was taken ill with violent spasms, which no medical treatment could cure.

"At length, towards the end of June, 1810, we received word from Copenhagen, that a vessel was about to sail for Greenland, and that we must repair thither without delay. During a stay of a few hours at Kleinwelke, we were grieved to find our youngest daughter, whom we had sent to school in her sister's place, so reduced in health, that her dissolution could not be far distant. On arriving at Christiansfeld, we heard that the ship had already sailed from Copenhagen; we were obliged, therefore, to possess our souls in patience. For the rest, we enjoyed our stay in this dear congregation, and experienced many blessings in the meetings, and in our intercourse with the Brethren and Sisters. In the spring of 1811, we were again informed, that a ship was ready to sail, and we set off to Copenhagen without delay, to make sure of it; but again our hopes were disappointed, the vessel sailing from Norway.

"In March, 1812, we took shipping for England, by way of Gothenburg, and arrived in London April 1st. We had hoped to meet with a whaler, either from England or Scotland, in which we might obtain a passage to Greenland; but this likewise failed, so that we were again obliged to wait till the next spring. But our lengthened stay in London seemed to be divinely ordered, as it helped to revive the interest taken in the Greenland Mission by our English Brethren and Sisters, the information which I communicated to Br. C. I. La Trobe being published by him in the Periodical Accounts; and this interest received a livelier and more extended impulse, in the autumn, on the arrival of Br. Conrad Klein-

schmidt direct from Greenland. Many kind benefactors were thus raised up in England and Scotland, for the support of our Missions, for whose liberal donations, to our Greenland congregations especially, we did not fail to implore for them a rich return of blessings from the Lord.

"On the 24th of May, 1812, after a very pleasant sojourn in this metropolis, we embarked in company of Br. and Sr. Kleinschmidt, Br. Valentine Müller, and Sr. Salome Goll. May 30th, our infant daughter, born during our stay in London, departed this life after a series of convulsions, which had continued at intervals for some months. The little corpse was made up in a coffin, and interred at Godhaven, in Greenland, where we arrived, after a favourable voyage, July 30th. Here, Mr. Motzfeld, the Danish factor, gave us a very hospitable reception, and forwarded us 140 leagues to Lichtenfels in a large European boat, after parting with Br. V. Müller and Sr. Goll, who were destined for New Herrnhut. Br. and Sr. Kleinschmidt prosccuted their voyage from Lichtenfels, to the yet more southerly station, Lichtenau, in a Greenland skin-boat. Our party brought new life to all three congregations, who gave us a cordial and joyful welcome. For ourselves, we were delighted to be once more in our dear Lichtenfels, and we entered upon our duties with new spirits and vigour. We found the Greenland congregations, upon the whole, in a hopeful and blessed course, and the Lord gave us grace to contribute to their spiritual progress.

"In 1819, we received the gratifying intelligence that our eldest daughter had been called to the service of the Mission in Labrador, where she was married to Br. John Lundberg.

"We were visited the same year by several families of South Greenlanders, with whom we had already some acquaintance, and who now seemed quite attached to us. They expressed an earnest wish that teachers might be sent to them also, as they desired to turn to the Lord with all their hearts; and they assured us, that there were many there besides who cherished the same sentiments. On my promising that I would, in the first instance, pay them a reconnoitering visit, if permitted, they leaped for joy, and said, 'We will believe you, and we are very glad, and shall expect you next year with great desire.' I was much pleased with this application, and resolved to ask leave from our directors, to make this visit; but meanwhile my wife was seized by a painful illness, from which, as it subsequently appeared, there was no hope of restoration while in Greenland. Since, under these circumstances, I could neither take her with me on such a journey, nor leave her alone at home, I was constrained to give it up. In consequence, however, of the report which I sent in on the subject, Br. Conrad Kleinschmidt was commissioned to make the exploratory visit, and subsequently to found the new station at Fredericksthal.

"In 1821, I was intrusted with the superintendence of the Greenland Mission, in consequence of which I felt called upon to be yet

more frequent and fervent in my prayers to the Lord, for His blessing upon the work, my responsibility and my interest in its prosperity being thus increased. The new station in the south formed a special subject of my prayers, and I recommended it to the intercessions of our several flocks, who felt a lively interest in the opportunity thus opened to their heathen countrymen in the extreme south and on the east coast of Greenland, to hear the Gospel of Jesus Christ.

"My wife's health continuing to decline from year to year, I was at length obliged to solicit permission, to return with her to Europe for medical advice. After taking an affecting farewell of our congregation and fellow-labourers at Lichtenfels, we embarked June 21st, 1825, but we were so enclosed by drift-ice, that it was six weeks before we could leave the harbour, and, from the same cause, we had to stay another four weeks at the colony of Fredericksthal, where the vessel took in the remainder of her cargo. The voyage was very stormy, and lasted seven weeks, so that my poor sick wife was seventeen weeks on board ship. By the time we reached Copenhagen, she was so weak that she could scarcely walk. She was, however, so far restored by the good nursing which she there received, that in less than a fortnight we could proceed to Herrnhut, where we arrived November 15th. Here, the means employed for her recovery seemed at first to be so successful, that I began to cherish a secret hope of our being able to return for some years longer to our beloved Greenlanders; but I was at length obliged to relinquish the prospect, and to be thankful, that my dear partner's sufferings were, at least, considerably alleviated.

"I was glad to find employment in copying the congregation accounts, till the decay of my sight compelled me, in the year 1837, to give up this pleasing occupation.

"Towards the end of 1826, we had the joy to see our youngest daughter, Louisa, called to the service of the Greenland Mission, and married, in that view, in the January following, to Br. Martin William Popp. After labouring three years in Greenland, they received a call to the Danish West Indies, on which occasion we had the pleasure to see them with us for a few days. And in the autumn and winter following, we had a similar gratification in the visit of our children, Br. and Sr. Lundberg, from Labrador.

"In closing this memoir, I must acknowledge, to my Saviour's praise, that He has shown me much grace and mercy during this period of retirement, granting me a tolerable measure of health in my old age, and daily refreshing my needy soul with streams of consolation from His atoning merits, pardoning my sins, and vouchsafing to me His blessed fellowship. Some years ago, He raised me up from a severe attack of illness, and He makes the bodily infirmities, which, from time to time befall me, blessed means of drawing me closer to Himself, and increasing my simple dependence on His promises. 'Oh! that to His praise, each blood-drop within me were hallowed always.'

"And now, gracious Saviour! preserve me in the enjoyment of Thy peace, during the remainder of my pilgrimage below, till my voice shall mingle with the hallelujahs which resound before the throne in praise of Thy redeeming love!"

Thus far his own narrative. His widow adds as follows:—

"After the dangerous illness which befell my late husband, two years ago, he never regained his usual health, and the spasms on the chest increased in violence. When, on the 16th of February, this year, (1842), we celebrated the jubilee of our marriage fifty years ago, he was already too weak to leave his room, but he spent the day under a lively feeling of joy and gratitude to the Lord for all the mercies shown him in his long pilgrimage. As his end drew nigh, however, his extreme weakness rendered him subject to great depression of spirits, which would continue for hours, till chased away by a sense of the Saviour's nearness.

"February 19th, he received the blessing of the Lord for his departure, and joined in singing the verses which were chosen on the occasion. On the evening of the following day, the wished-for hour arrived, when his ransomed spirit gently took its flight into the arms of Jesus, after a pilgrimage of eighty-one years and eight months.

"Five of our eight children, and two of our seven grand-children, have already preceded him into eternity."

The Mission Board observe:—

"We can give our late Br. Gorke, the testimony, that he accounted it a favour, to be enabled to devote his life and all his faculties to the Lord. His long service in the Greenland Mission is a striking proof of it, and his memory remains there in blessing.

"With heart and soul he followed the voice of his Lord, when He called him to labour in His wide harvest-field; he will therefore return with rejoicing, bringing his sheaves with him. The Lord will grant to him that reward of grace, which He has promised to those who have faithfully served Him, and to whom He will say: 'Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.'"

II.—SOUTH AFRICA.

EXTRACT OF THE DIARY OF ENON, FOR THE YEAR 1843.

February 4th.—We had a soaking rain, which continued, without ceasing, for upwards of twenty-four hours; yet it made not the slightest impression on the bed of the Witte river. We were, however, heartily thankful to the Lord for it. Our drinking water, which had grown very foul, was replenished, and our parched fields will soon be beautifully verdant.

On the 8th, Sigismund Jacobs departed trusting in his Redeemer. He became a communicant here in the year 1834. Subsequently

he removed to Shiloh, whence his father brought him back to us, last August, very ill, in the hope that his health might be benefited by his native air. But the hope proved vain, as the disease advanced still more rapidly after the removal. His declarations regarding his state of mind were cheering, and quite in the spirit of the Gospel. He had to pass through much bodily suffering and many nights of watching, so that he earnestly longed for his release from pain, and an entrance into eternal rest through his Saviour's merits.

13*th.*—All our men repaired to Stroebel's Place, five leagues distant, in order to make a kraal there for the cattle of the settlement. We also determined to make a trial of planting and sowing in that locality. Lying high on the side of the Zuurberg, it enjoys a moister and cooler climate than ours, so that we hope that crops will thrive there.

March 8*th.*—Catherine Aleaster departed to the Lord. She was an old widow, entirely dependent on us for support, having formerly served in the Mission-family. She has led an irreproachable life, in communion with her Redeemer. Latterly her sufferings were severe, and drew forth many a groan. The Hottentot Sisters watched with her in turns for several months, previous to her end.

May 2*nd.*—We held an examination of our day-school children, at which twenty-nine of both sexes were present. After some verses had been sung, the children read a chapter or two from the Dutch Bible. They then repeated the first two articles of Luther's catechism, and were catechised on them. This was followed by reading in the English Bible, and translating it into Dutch. A few easy sums in arithmetic were then given, and the whole was closed with prayer.

On the 3d, was the examination of the Infant-school, when we were much gratified by the ready answers of these little ones.

June 22*d.*—Four Fingoos came to us, and requested leave to reside here. They said, that they had lived seven years in the colony, principally at Uitenhage, where they had learned to love the word of God; but, not having pasturage there for their cattle, they wished to be admitted into our settlement. We advised them to consider the matter, as they could not expect the same employment here as they had had at Uitenhage. They left us, promising to return in a fortnight with their wives and cattle.

On the 28th, heavy rain fell, and continued the whole of the next day. In the evening, a young man from Stroebel's Place brought word that the Witte river was coming down, which spread great joy throughout the settlement.

July 16*th.*—We had, this morning, the gratification to see the stream actually reach our place, slowly filling the empty channel of the river, and flowing gently by.

Sunday the 23*rd*, was celebrated as a day of thanksgiving to the Lord, who, after a three years' drought, had again supplied us with flowing water. May the outward relief thus graciously bestowed be sanctified to our growth in godliness!

August 11*th.*—Our tan-yard was again put into working order, after a long period of inactivity for want of water. We examined the water-course, for irrigating the gardens of the settlement, and found it in a very ruinous condition. It will be beyond the power of our impoverished people to repair it efficiently without assistance, and we intend to help them, as far as our means extend. A wooden spout 168 feet long is requisite, which it will take some weeks to complete.

September 10*th.*—We had a very blessed celebration of the married-choir festival. After the morning service, our Hottentot Brethren and Sisters came to us to express their good wishes for us, and, the conversation turning on the distress from which they were now happily delivered, all eyes were filled with tears of gratitude, and some, unable to subdue their emotions, left the room to give them vent. The solemnities of the day were closed by the participation of the Lord's Supper.

On the 9th, Br. Schopman took a load of bark to Uitenhage for sale. We have employed our people for some months past in stripping off the bark of the thorn tree, and several families have derived their whole subsistence from this occupation, for which they expressed themselves very grateful.

The congregation at Enon consisted, at the close of the year 1843, of communicants, 74; candidates for the communion, 37; baptized adults, 40; baptized children, 94; candidates for baptism, 10; new people, 31; total 286, being an increase of 12 in the year.

H. B. Schopman, J. W. Stolz.

EXTRACT OF THE DIARY OF GROENEKLOOF, FOR THE YEAR 1843.

January 4*th.*—We had an agreeable visit from Dr. Wallich, Curator of the Botanic Garden at Calcutta, who was on a botanical excursion to the Elephant river. He was much pleased with what he saw here, and was greatly struck by the singing of our Hottentots at the evening service. Being a native of Copenhagen, he was gratified to meet with a countryman in Br. Christensen. In the morning, he continued his journey with his wagon, promising to spend some days with us on his return.

6*th.*—We celebrated the festival of *Epiphany*, on which occasion, six adults were baptized in the morning meeting. In the afternoon, was a love-feast for all our adult members, and we took this opportunity to make the first collection for our Missions in this congregation, which amounted to thirty Cape dollars.

The object of these collections was again clearly explained to them. When the meeting was over, a candidate for baptism came to Br. Lehmann, and said, "I now understand what this money is for, and I bring you another half-a-crown, which I lend to the Lord; for I know, by experience, that He will give double and treble back. At Easter, I put a shilling into the poor's box; and,

the other day, I quite unexpectedly received five dollars. I feel that I owe Him all, since He grants me so many blessings from His word." In the evening, three young people were received into the congregation, which concluded the solemnities of this day of blessing.

10*th.*—Juliana September, who was severely wounded on the last day of the preceding year by an accidental shot from a gun, was delivered of a son six weeks before the time. The child died in the following night, and, on the 15th, the mother, too, departed in a gentle and happy manner, in her twenty-second year. Being visited by Sr. Lehmann in the morning of that day, she said, "I have had no sleep for the last three nights, but have spent the time in prayer to the Lord, and have, at length, obtained the full assurance, that He has forgiven me all the sins which burdened me. One night, I said in my impatience, 'Oh! Damon, had you not been so careless, I should not have had so much to suffer!' But a voice within whispered, 'You must not blame this man, but consider that God has permitted it for good, that you may truly know and confess your sinfulness.' This led me to cry to our Saviour from the bottom of my heart, and His words, 'Come unto me, all ye that are weary and heavy laden, and I will give you rest,' came with unspeakable comfort to my soul. Yes!" she added again, "I have obtained full pardon for my sins, and know that my Saviour bled for my redemption." We all visited her in the evening, when the Sunday services were over; and though she was too weak to converse any longer, we commended her dear-bought soul into the hands of her heavenly Friend; soon after which she departed. While single, she was for many years a useful teacher in the girls' school, having learned to read and write very well, in her younger days. Her short married life was one of much care and anxiety, her young husband being a poor provider.

In the course of the month, there were brought to our notice some painful cases of misconduct during the harvest, on the part of persons of both sexes belonging to the settlement. One large party had indulged in dancing; others, and a married woman in particular, had disgraced themselves by drunkenness; others again were charged with pilfering fruit. Most of these, alas! we were obliged to exclude from their privileges.

In the middle of *February*, a coloured person from the Cedarberg, near Elephant River, came to us, requesting the gift of a Bible, that he might edify himself and his neighbours by its perusal. He stated, that a colony of emancipated blacks, about a hundred in number, had settled in that neighbourhood, where lions, tigers, and wolves still abounded, about six days' journey on horseback from hence, and had built on a piece of land granted them by government, called Zuiverfontein. They were all most desirous of spiritual instruction; but they had no teacher to show them the way of salvation. Hitherto, he said, he had himself taken charge of them; but he was conscious, that he was himself too blind to be a guide to the blind, and needed an instructor. His petition, there-

fore, was, that, as we were three in number, one of us would go and preach the Gospel to them; they would build a good dwelling-house, of which they had already laid the foundation, as also of a church, and they engaged to give their teacher 500 dollars yearly, which they could easily raise, as the soil was exceedingly fertile. On our stating, that none of us could quit our post without the consent of the Board of Directors, he replied, "Has not our Saviour said, 'Go ye into all the world, and preach the Gospel to every creature?' If you hear, then, of a sheep wandering amongst the hills, should you not go and seek it out?" Finding, however, that he could not prevail, he pressed us to visit them once every quarter of a year, for which they would furnish a horse and the same salary as above mentioned; or that, at any rate, we would pay them one visit in the year. Even this, however, we regretted that we could not promise, on account of the great distance, between 200 and 300 miles. Still he reiterated his request most perseveringly, adding that they were real objects of compassion; for the white people belonging to their parish absolutely refused to admit them into their church, plainly telling them, that it was not built for baboons, but for Christian people. We gave him a Bible, advising that they should read it together and pray over its contents, and the Lord would in due time send them a teacher.

24*th.*—Hitherto, we had only heard by report of the devastations committed by the locusts; but this evening they appeared, swarming in the air like a snow-storm over our burial-ground hill, and next day fell with desolating fury on our gardens, devouring all the young cabbage-plants with amazing rapidity. In a day or two their numbers diminished, and by the end of the month not one was to be seen.

March 2*nd.*—This evening we descried a streak of light in the western horizon, which we soon concluded to be a comet. On the following evening, it showed itself in all its splendour, with a tail of extraordinary length. The body of the comet was at first close on the horizon, but rose rapidly higher every night. It was at once recognised as a comet by our school-children, from hearing the phenomenon described in their geography lessons.

Sunday, the 5th.—Br. Franke held the service at *Wittezand*, where he had more than forty hearers, amongst whom were also several whites, who had discontinued their attendance for a time, not liking, as they said, to sit with black and coloured people. On the road, he saw large swarms of locusts covering the ground; and it was not long before these unwelcome guests again made their appearance in the settlement. Our large oaks and other trees were quite brown with them, and they soon consumed whatever the first horde had left. Our quince-hedges were presently stript bare, and the golden fruit had a singular appearance on the leafless branches. We had next the grief to see the orange trees attacked, and then the maize and gourds, in short whatever showed a green leaf.

April.—At the individual speaking with the congregation and new people, previous to the Passion-Week, we took the opportu-

nity of impressing upon our communicants, the importance of that blessed feast to which they were invited, having remarked with pain that many among them were exceedingly indifferent to this high privilege, not more than half of them usually attending the celebration, and still fewer the preparatory meeting, so that we even thought of omitting it altogether for a season. Many, even of the most faulty, were much troubled at this announcement, and expressed great contrition for their past lukewarmness, begging that the enjoyment of this highest good might not be withdrawn from them. Not a few shed bitter tears, while avowing their determination to pray fervently to the Lord, that He would enliven their dead hearts by His spirit, and to seek, by His grace and strength, to amend their ways.

The same topic was again touched on, in the preparatory meeting on the afternoon of Palm-Sunday, and they were admonished seriously to lay to heart their ingratitude towards Him, who had loved them unto death, and to seek pardoning grace from Him anew. This done, they might come to the participation of His body and blood, with desire for further blessings. An extraordinary number were present at the solemnity on Maundy-Thursday, including several who seldom made their appearance at the Lord's table, and a happy feeling of the peace of God and the Saviour's presence pervaded the assembly. Indeed all the meetings this week were unusually well attended, sometimes to overflowing.

This was again the case in the Easter-morning service. Some of our Wittezand hearers and several coloured people were present, and the Church could not contain the throng, so that numbers had to stand at the doors. Just as the Litany was ended in the burial-ground, the sun rose above the opposite hill, and cast his first beams on the graves of the departed, to whose number twenty-two persons had been added since the preceding Easter. The attendance was also exceedingly good at the preaching; and again, at the baptism of eight adults and nine children, in the afternoon.

May 18*th*.—We received the painful intelligence that one of our baptized people, a married man in the prime of life, had met with a serious accident from the indulgence of the evil habit of drinking. He was on his road with a loaded wagon to Cape-Town, and calling at a spirit-shop kept by one of our excluded members, had drunk to excess. On approaching the town, he tried to mount upon the wagon, but failed in the attempt, and the wheel ran over his body. Happily, some of our Hottentots soon came up, who took him to the Somerset Hospital. Five of his ribs were broken, and he expired, six days after, in great agony. He has left a sickly wife and three small children, besides his aged parents, whose only support he was, since his brother enlisted as a soldier a year ago, likewise in a state of intoxication. Marcus had conducted himself very satisfactorily since his baptism last year, though not so regular in his attendance on the means of grace as we could have wished. We trust that he turned to the Lord in the anguish of his soul in his last days and hours; and, like the penitent thief, found mercy and for-

giveness. His heart, alas! was not established in grace; and, like too many Hottentots, he could not resist the temptation of spirituous liquors, when they came in his way, which led to his premature and melancholy end. We availed ourselves of this mournful occurrence to warn the men, belonging to our congregation, against indulgence in spirituous liquors, to which they are especially exposed on their journeys to Cape Town. We reminded them, that, as members of a Christian Church, they were bound to watch against the snares of the devil; and that, otherwise they would bring the deepest disgrace and scandal upon their teachers and the whole congregation, besides injuring their own souls, and those bodies which ought to be temples of the Holy Ghost.

Towards the end of the month, Br. and Sr. Franke conversed individually with the various classes of the congregation, to the number of 368 persons, including children. They reported that in general they had been much gratified with the spirit of the people, and the desire evinced by them to become more fully the Saviour's property, and to live to Him in all well-pleasing. Some, too, who had been long excluded, said that their transgressions often occasioned them the deepest sorrow, and that they sincerely prayed the Lord to forgive them for whatever had grieved His loving heart, and deprived them of their privileges in the congregation. Thus one of them said: "When I hear the bell ring for the Holy Communion, and see my wife going to partake of it, I feel quite unhappy at the thought, that I must stay away!"

July 2nd.—Was the baptism of nine adults, one of whom was an old woman, stone-blind, who had a few years ago, obtained permission to live here with her son. She had ardently longed for this privilege, and was overjoyed, on its being actually granted her. As she was very infirm, we left it to her choice, to have this sacrament administered at her own house; but she said, that it was her earnest desire to partake of this blessing in fellowship with the other candidates, and thus once more enjoy the public worship of the Lord's house. Accordingly, a neighbour kindly carried her on her back to church in the morning, so that she could attend the preaching also, for which she testified great thankfulness.

August 26th.—We were favoured with a visit from Dr. Innes, the superintendent of the Government schools in the colony. He examined our girls' school, the first class reading John xv., in Dutch and English, and translating from each language into the other; after which he catechised them on the contents of the chapter. Their own teachers next questioned them in Bible history and geography, when they answered with their usual readiness, having regained their confidence, which had somewhat failed them on being questioned by the doctor. They afterwards performed some musical pieces, with which he was greatly pleased: he cut a leaf out of each of their copy-books, as a specimen. On leaving, he expressed his readiness to assist our school in any way he could, and gave us an order on his bookseller at Cape Town, for twenty copies of a little work which he had just compiled, to assist beginners in learn-

ing Dutch and English, entitled "*First Book of Exercises.*" He requested that our three best scholars should each have a copy given them.

29*th.*—Two Missionaries of the Rhenish Society, Hugo Hahn and Born, the latter a native African, called here on their return from Cape Town to the Namaqua and Damara country, and stayed over night. The former, at our request, held a very edifying discourse to the congregation on the words "*Behold the Lamb of God which taketh away the sins of the world.*" He also related many interesting anecdotes of the hardships which they had experienced among the Damaras, and their preservations, both from the murderous designs of these poor savages, and the lions and other wild beasts by which they had been endangered. They had taken two young lions with them to Cape Town, where they had sold them for 45*l.* At length, they had the joy to see the first fruits of the Gospel amongst the Damaras. They intended on their return to found a Mission-station, with the name of *Schmelen's Verwachting*, after an old Missionary in the Namaqua-land, who has long faithfully laboured in the Lord's service in that country.

Sept. 8*th.*—The young single sister Anna Maria Adams, terminated her earthly pilgrimage, to the great grief of her parents, whose only daughter she was. She was a diligent pupil in her school years, and gave great pleasure to her teachers. Her gentle unassuming deportment won her the love of all who knew her, and her quiet exemplary conduct, and her faithful attendance on the means of grace, clearly showed, that she knew and loved her Saviour. She has been for some years one of our most valuable assistants in the boys' school, and choir-servant of the single sisters, by all of whom she was greatly esteemed. Last Easter, she was taken ill with a slow fever, accompanied by a cough, which yielded to no remedies. It soon became evident, from her increasing weakness, that she was in a decline, but she was reluctant to believe it, fondly clinging to the hope of recovery; even in the last stage of the disease, she always burst into tears, when we alluded to her dissolution; but on the day before her departure, she told one of our sisters, that she was now fully resigned to our Saviour's will, and desirous to go to Him. Her end was as gentle as her life, her spirit stealing away almost imperceptibly to the mansions of the blest, and to the presence of her Heavenly Bridegroom.

Nov. 22*nd.*—Br. Christensen, on going to Cape Town, met with Br. and Sr. Kuhn, Br. Scharf, and Sr. Curie, who had just arrived from Europe for the service of this Mission, after a very agreeable voyage of only nine weeks in *The Flora*, Captain Hooge, of whose kind attentions they spoke in the highest terms. The dear travellers arrived here on the 28th inst., accompanied by the captain's sister-in-law, Emily Wapeus, a member of the Hamburgh Missionary Society, and one with us in spirit, who wished to see a Hottentot congregation. They were welcomed by the singing of some benedictory verses, and in the evening meeting, we joined to thank the Lord, for the merciful protection which he had vouchsafed them

during their voyage. After spending a fortnight with us, our esteemed visiter returned to Cape Town with Sr. Franke, to set out with her brother-in-law on their further voyage to Singapore. It cost her much to part with her travelling companions, to whom she had become greatly attached.

December 2nd.—Cornelius Okkers, an old married man, departed this life, after a lingering illness of several years, which for some months confined him entirely to bed. He was admitted into the congregation at Genadendal, then consisting of a few huts only, shortly before the arrival of Br. and Sr. Kohrhammer from Europe. In 1823, he removed hither with his family. Being gifted with a tolerably good judgment for an old Hottentot, he was appointed chapel servant, and held the office for a number of years. He was fond of referring to this period, and often remarked, that the people were much more tractable in those days, and more attentive to the admonitions of those set over them, than at present. He had made many experiences of the Lord's gracious help in outward and inward need, and assured us that he cleaved to Him alone. He had, however, his weak side, and had several times yielded to the temptation of drinking more than was right, when it was offered him. In the last weeks of his pilgrimage, he was very thoughtful, and waited, as he said, with great desire, for the time, when he should be called home to the Saviour, who had died upon the cross to make atonement for his transgressions.

At the close of the year 1843, the congregation at Groenekloof consisted of communicants, 308; baptized adults, 190; baptized children, 414; candidates for baptism, 146; total, 1058. Besides, excluded, 23; new people, 192; total, 1273.

Jos. Lehmann, C. F. Franke, J. Christensen.

EXTRACT OF A LETTER FROM BR. H. B. SCHOPMAN.

"*Enon, April* 23, 1844.

"Dear Brother,—Your remarks on our recent sore bereavements in the West Indies, and on the present state and prospects of the work committed to our charge in that important field, interested me much. Here, in South Africa, we have likewise our difficulties and trials, though, perhaps, less severe and overwhelming, than those which sometimes fall to the lot of our West Indian fellow-servants. As to *our* labours, they are more varied in their nature, though not all bearing as directly upon the spiritual well-being of our flock. Here a Missionary must, according to circumstances, have charge of a garden, or a corn-field, or a smithy, or a tan-yard, besides caring for the souls of his congregation and of the heathen around, nor can it be denied, that it is not always easy to wait with equal diligence and earnestness on both kinds of ministering. Yet it is our duty to seek for grace to show faithfulness in every department of service.

"Of the small flock belonging to this place, I have nothing very new or striking to report. A former letter of mine has already informed you, that the Witte River had begun again to flow. With this invaluable stream, the blessing of God appears to have revisited this settlement and congregation, a blessing both spiritual and temporal, of which we perceive the traces and enjoy the fruits in various ways. Our people have reaped an abundant harvest of corn and garden produce, both from the ground under cultivation near the settlement, and at Stroebel's Place. Their cows yield plenty of milk, and there is no lack of honey in the woods. They have, therefore, a sufficiency of the necessaries of life, and the money which they earn, by cutting timber or by other labour, they may lay out in the purchase of clothes. They are contented and thankful, for they are once more able to remain with their families and near the Church, and to send their children regularly to school. I may say with truth, that they are not unmindful of Him, who is the giver of all these benefits, but are desirous to prove their gratitude by their works; and that, in the wish and determination to live to Jesus, the congregation appears to be one heart and one soul. Their walk and conversation are, in general, worthy of the Gospel. In consequence of the favourable change which has taken place in their circumstances, I have been encouraged to raise a subscription among them, towards the expenses of our Missions. I made a commencement, soon after new year, and feel much gratified by the result. There seemed no difficulty in rendering the object intelligible to the people, and of willingness to contribute, there was no deficiency on their part. As often as the men carry wood, or the women butter and honey to the market at Uitenhage, they are wont to bring us a shilling out of their earnings; and on occasion of our monthly Missionary meeting, both adults and children cheerfully cast a halfpenny or a farthing into the box. In this manner, I have already collected about 2*l*., and I have reason to hope that the collection will go forward. Enon cannot, of course, be expected to do much, for the congregation is small, and very much impoverished. But something we may do, and we know, that what is given cheerfully, will be accepted graciously by our bountiful Lord.

"In the first days of this month, we had an agreeable visit from the Brethren and Sisters Bonatz and Schärf. The latter seems a lively-minded zealous young brother, and we doubt not, his assistance will be very valuable at Shiloh, where time and labour and a measure of ability are required for the acquisition of the Caffre language. We regret that our dear fellow-servants had not an opportunity of visiting England by the way, for we feel, that intercourse with that country, and an acquaintance with its language, are becoming more and more necessary to us. The English tongue is extensively diffused throughout the colony, and a knowledge and correct use of it, are objects more or less of desire, with all classes of the community, especially for the children. The Government schools are all English schools, and every school in

which English is not taught is in danger of losing its reputation. We must, therefore, do what we can, to meet the requirements of the period in which we are called to labour."

III.—LABRADOR.

Account of the remarkable awakening among the Esquimaux on the coast of Labrador, in the years 1804 *and* 1805.

"We are fully aware, dear Brethren, that, in referring to this interesting subject, in our correspondence with you, it is quite unnecessary for us to go into any detail. The sources of information within your reach, are more abundant than any we are favoured to possess. Not only have you access to the official letters and diaries of that memorable period, but you have likewise enjoyed opportunities of personal intercourse with not a few, both fellow-servants and Esquimaux believers, whose eyes had seen the mighty acts of the Lord, and whose tongues delighted to speak of the grace, which their hearts had experienced. Of the Brethren engaged in the service of the Labrador Mission, at the time of the great awakening in 1804, there is none any longer associated with you, since the departure of Br. Stürman in 1839; but it is pleasing to recollect, that there are still surviving, in peaceful retirement, four venerable men, who were witnesses of what then took place at the three settlements: we refer to the Brn. Kohlmeister, of Neusalz, and Müller, of Christiansfeld, who were stationed at Hopedale, Br. Kmoch, of Ockbrook, who served the congregation at Nain, and Br. Schmidt, of Ebersdorf, afterwards employed for many years in South Africa, who was a member of the Mission-family at Okkak. Having had opportunities of conversing with several of these Brethren, and hearing their instructive remarks on the subject of this revival, we shall, perhaps, be forgiven, if we briefly advert to a few of its leading features.

"And, first, we would notice the place where it first occurred,—*Hopedale*, the most recent, but for eighteen years the least *hopeful*, of the settlements successively formed by the Brethren in Labrador, a field of labour so unfruitful and so disheartening, that about the commencement of the present century, serious thoughts were entertained of its abandonment. One obvious cause of this unfruitfulness is also worthy of particular remark, inasmuch as it has shown itself again within the last few years, and proved a severe trial to your own faith: we allude to the hankering of the Esquimaux after intercourse with the Southlanders, and the spiritual and temporal injury thereby produced. Gladly would we indulge the belief, that the Lord has begun '*to turn again the captivity of his people*,' and to deliver them from the snares in which the adversary had sought to entangle their feet. Our attention is next called to the breaking up of the fallow-ground, which evidently took place subsequent to the year 1800, and by which the soil was prepared

for the reception of the precious seed, so long, but to all appearance so vainly, scattered. Then came the time of refreshing from the Lord's immediate presence, ushered in at the season, and in the way, which He had predetermined. The word of reconciliation was anew proclaimed by His servants, and it became, through the quickening influence of His Holy Spirit, the power of God to the salvation of many souls. The first whose heart was opened to receive it, was a '*woman that was a sinner*,' and one of the chief of sinners. She heard and believed that '*faithful saying, worthy of all acceptation, that Christ Jesus came into the world to save sinners*,' and this, '*not because of the saying of others*,' but because she had herself heard His voice, felt His dying love, and experienced His quickening grace. Her testimony, though for a time scorned and derided by not a few among her countrymen, was blessed to the conversion of some, who, like herself, were convinced of their sin and helplessness, and eventually to that of many a self-righteous Pharisee. Then the good Shepherd laid His hand upon the little ones of the flock, and drew them to Himself with cords of love. The children experienced a visitation of His grace, and, as at Herrnhut in the year 1727, the whole congregation partook of the blessing vouchsafed. Nor was this confined to Hopedale; '*the grace of God which bringeth salvation, appeared*' also to the dwellers at Nain, and the instruments of which the Lord condescended to make use for this purpose, were two young married men of profligate character, who had gone to Hopedale in the month of February, 1805, with the express intention of giving free course to their evil propensities. Arrested by Divine grace in their course of iniquity, and made happy children of God, through faith in Christ Jesus, they returned home to tell others what the Lord had done for their souls. Through their testimony, a living church of Christ was established at Nain, and shortly after, and by similar means, at Okkak. In all that occurred at this remarkable period, we are led to trace the operation of Him who is wonderful in counsel and excellent in working, and who is sometimes pleased to render it strikingly manifest, not only that He will not *give* His glory to another, but also that He will not allow His most honoured servants to share it with Him. All this we are constrained to acknowledge, when we consider the time when He vouchsafed to work, the individuals to whom He first revealed His grace, the means whereby He extended its influence and operations, the fact, which His feeble servants have been the first to proclaim, that to the ministry of none of their number in particular could the awakening at Hopedale be instrumentally ascribed; and, lastly, the equally admitted fact, that, by means of this truly Divine work, the Missionaries were themselves instructed, being led, by their intercourse with genuine converts of the Esquimaux race, to a juster estimate of the character of these poor people, and a better understanding of the way, by which the truth of the Gospel might, through the Divine blessing, be applied to their hearts and consciences.

"Well might your esteemed predecessors close their report of this season of gracious visitation, with the following words: 'We cannot but look upon the flourishing work of our Saviour, among the poor Esquimaux in Labrador, as a precious plant of His own planting, which has long been secretly germinating in the earth, and whose appearance above the surface we have been long and anxiously awaiting. Now that it has at length sprung up, and begun to produce fair blossoms, it is our fervent prayer, that the Lord may cause it to grow and thrive, and in due season to bring forth fruit to everlasting life.' The prayers thus offered, did not remain unheard; the hope thus cherished, was not doomed to disappointment. You, dear Brethren, know, both by experience and observation, that the tender plant has become a goodly tree, '*which has taken deep root and filled the land; whose boughs have been sent forth unto the sea, and whose shadow has covered the hills.*' Nor has this tree been altogether unfruitful, as hundreds of Esquimaux converts who have died in the faith of the Son of God, and hundreds more who, we trust, are living by the same precious faith, can testify. Nevertheless, you are constrained to acknowledge, that this tree is not in the healthy flourishing state you desire to see her, '*her hedges being* here and there *broken down, so that the boar out of the wood can enter to waste, and the wild beast of the field to devour.* You will, therefore, be ready to unite with us, in the fervent supplication of the Psalmist, '*Return, we beseech Thee, O God of hosts: look down from heaven, and visit this vine, and the vineyard which Thy right hand hath planted. Let Thy hand be upon the man of Thy right hand, upon the Son of man whom thou madest strong for Thyself. Turn us again, O Lord God of hosts, cause Thy face to shine, and we shall be saved.*'—Psalm lxxx."

[Extract from the annual circular addressed to the Mission conferences in Labrador, by the committee of the Society for the furtherance of the Gospel.]

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*The following Narrative is extracted from a work by the late Bishop Kölbing, entitled "The Missions of the Brethren in Greenland and Labrador."** Ch. iii. & iv., pp. 106—129.

Of the spiritual state of the three Esquimaux congregations, the following report was made in September, 1799, by Br. Chr. Fred. Burckhardt, who had succeeded Br. Rose, in the year 1794, as superintendent of the Mission:—

"The chief source of anxiety and distress to my brethren and myself, and one that often makes our hearts ready to sink within us, is the excessive liability of those on whom we have bestowed much care, and pains, and training, to return to their old heathen-

* "Die Missionen der Evangelischen Brüder in Groenland und Labrador."—Gnadau, 1831.

ish practiees. Sueh offenders we must treat with great eompassion and forbearanee, or else they would make shipwreek. In eases of this kind, I am always led to inquire, how our Saviour was wont to deal with sueh offences. To Him few things were so hateful as hypoerisy, and this unhappily is a leading viee of the Esquimaux. If we eould be satisfied with the mere eonfession of Jesus Christ with the lips, we might soon be able to baptize nearly the whole Esquimaux nation. Many are the applieations to live with us that we reeeive; and sometimes we have diffieulty in declining eomplianee with them. Some persons undoubtedly wish to be eonverted; but they do not understand what eonversion really implies. Others are desirous to live at the settlements, beeause their relations are there, or beeause they expeet to derive great temporal advantages from the ehange. If we admit fresh applicants, we have in the sequel nothing but trouble and anxiety with them. When I read the aeeounts from other Missions, and think of our small fruitfulness, I own I am siek at heart, and tempted to exelaim, 'Ah, why has the hour of graeious visitation not struek for the Esquimaux raee!' I am far from expeeting this, as a reward or a eonsequenee of our labours of many years among them; for, as often as I think of these, I am constrained to ery out, 'Ah, Lord Jesus, forgive Thy poor servants their manifold sins and negligenees in thy serviee; and sinee the promise has been given Thee, that Thou shalt see of the travail of Thy soul and be satisfied, oh! hasten the time in merey, when it shall be fulfilled also in regard to the Esquimaux nation."

"Meanwhile, I eannot but thankfully reeolleet, what the Lord has already done for and upon these poor people; for some souls have been gained for Him,—some have learnt to know Him as their Saviour,—have attained to the forgiveness of their sins,—live in eonverse with Him,—enjoy the blessings of His salvation. Could we but believe this of all, or at least the majority of those who are baptized! But there are, alas! too many among them, to whom the yoke of heathenism has not yet beeome a burden—and not a few, who, after having tasted the sweetness of the word of God, have been again ensnared by Satan, and have fallen into open sin."

Nevertheless, in the very next year, the year 1800, Br. Burekhardt eould write as follows:—"Here, at Nain, we have passed a very agreeable winter with our small floek. In our publie and private serviees, the presenee and graee of Christ were powerfully felt, and a value shown for the usages of our ehureh, whieh we have never before observed. Often have we seen the tears rolling down the eheeks of our hearers, when they have been addressed on the subjeet of the love of Jesus. We cannot, therefore, repress the rising hope, that, in due season, a living eongregation of Christ will be gathered from the Esquimaux nation also, through the operations of the Holy Spirit. Several heathen, in our neighbourhood, and in that of Hopedale, havo expressed themselves eonvineed of their need of eonversion, so that we begin to think, that the objeet of our fond and earnest desire is about to be attained."

A remarkable atmospheric phenomenon, which occurred at Arvertok, near Hopedale, in the night, between the 11th and 12th of November, 1799, was a means of arousing the attention of four heathen families residing there.* A multitude of balls of fire, some of which had an apparent diameter of half a yard, were impelled towards the horizon from every quarter of the hemisphere, and had the appearance as if the whole of the starry host was in motion. Kapik, who, with the inmates of his house, was the first to observe this appearance, came in all haste to Hopedale, and roused the Esquimaux from their sleep, who, full of wonder at what they beheld, declared that the day of judgment must be at hand; the falling of the stars from the heavens, being one of the signs by which the Lord had foretold that His coming would be preceded. In great anxiety, Kapik cried out, "Let us all turn to the Lord with our whole heart, and be converted." From this hour it became evident, that his mind was set upon conversion. He began to sing hymns in his house, and to pray aloud to the Saviour, calling upon his household to do the same. Henceforward they became diligent attendants on the means of grace, and displayed an entire change of character. They also begged very earnestly for permission, to send their children to school, which at this time was numerously attended by both old and young. Here they learned to read, to sing hymns, and some of them even to write. Copies of the History of the Redeemer's passion, which had been translated into the Esquimaux language, were distributed among such of them as were able to read. About a quarter of a year after this occurrence, Kapik expressed his conviction, that the blood of Jesus, which flowed from His wounds, was able to wash away even *his* many and heinous sins, that he prayed to Jesus daily, and that he felt a warm desire in his heart to know and cleave to Jesus, that he was now fully determined to follow Jesus faithfully, and to discontinue all connexion with his unbelieving countrymen. He also earnestly exhorted all who visited the settlement to turn to Jesus.

About the close of the year 1800, there were 228 Esquimaux under the care of the Missionaries, at the three settlements; and of these 110 were baptized.

The emotion which was observable among the Esquimaux at Hopedale, towards the close of the period we have been reviewing, became more and more evidently the work of Divine grace. In the first instances, a few individuals were compelled to seek earnestly after the salvation of their souls, and by their means a general awakening was produced among the remainder. Even such as had shown themselves hostile to the Gospel, now professed their wish and intention to be converted to Jesus. From Hopedale, this visitation spread to Nain and Okkak; so that, from the year 1804,

* See P. Accts., Vol. II., p. 474. This phenomenon was likewise observed at New Herrnhut and Lichtenau in Greenland; also by Humboldt, in Cumana, and according to him, in various parts of Germany. See La Trobe's "Rambles in N. America," Vol. II., p. 312.—Ed.

we may date the commencement of a new and blessed period in the history of the Labrador Mission.

"It is now thirty-four years," writes Br. Burckhardt in September, 1805, "that we have been labouring among the Esquimaux, without beholding any thing like abiding fruit. The time has been long and wearisome, yet I am now led to believe that it has been according to a hidden but gracious leading of our Lord. It is not to be denied, that we committed many mistakes, though with the best intentions, in our treatment of individuals. They became candidates for baptism, were admitted to the ordinances of baptism and the Holy Communion, without having been truly awakened. Thus it has been, from the time of the baptism of the first professing convert, until the present. We are ready to allow, that they had often strong religious feelings and convictions; that they were made aware, that they had need of conversion, and cherished many good desires and resolutions in regard to it; but solidly awakened they were not. It may be asked, why we did not take more pains to ascertain their true state of heart, but admitted them so soon to the privileges of the Church; and all that we can say in reply is, that we did not rightly understand the matter; that we were working in a kind of twilight or dawn. This is evident to us, now that the day-light is breaking in upon us. We knew, indeed, how the grace of God has wrought in ourselves, but we were ignorant, to what extent a heathen might be affected by a real awakening and mourning on account of sin, repentance from dead works, the experience of the peace of God, and the enjoyment of the love of Jesus in the heart;—for we had never seen and conversed with a thoroughly converted Esquimaux. Many a time, indeed, were we made anxious by the duplicity of the baptized, and their frequent relapses into sin, and our Saviour knows best, what distress and perplexity were hereby occasioned us, little as we were able, with all our care and watchfulness, to prevent what we so greatly deplored. I have long thought, that it was by a special permission of our Saviour, that, already many years ago little flocks of professedly believing Esquimaux should be established on this coast, although genuine spiritual life and the true spirit of our Church were wanting to them. Sometimes there was a prospect of the work assuming a character of greater solidity, and without this, it is doubtful, whether our Brethren would have been able to hold out so long, and to continue to labour, in hope against hope, among these people."

The first person who was truly converted at Hopedale in the year 1804, was a woman who was a sinner,—so notorious indeed, as to be shunned even by her heathen countrymen. She heard one evening a discourse on the words, "The Son of man is come to seek and to save that which was lost;" and was so struck with it, that she said to herself, "Can it, indeed, be true, that the Saviour came to save even such wicked creatures as I am? Here is none so vile as I!" She remained on her seat in the chapel, buried in thought, till every one else had departed, and when reminded that she ought to leave it, she ran on to the neighbouring hills, fell

on her knees, and cried out, "O Jesus! I have been told, that Thou camest to save even the vilest; if this be true, give me also to know it. Behold, I am the vilest of all; let me also be saved, and made happy. O forgive me all my sins." Then fervently praying, she experienced a peace in her heart unknown before. She returned to the settlement, and with such an evident change in her whole being, as to strike all who saw her.* When spoken to, her mouth overflowed with praise and thanksgiving to the Lord, for what He had done for her soul.

The experience of this poor sinner made a deep impression on a very moral and intelligent, but self-righteous heathen woman. At first she could not comprehend, how so vile a person could speak of Jesus with so much joy, and gratitude, and praise, while she was able to do nothing of the kind. Thereupon she became uneasy about herself, and soon began to perceive that her own righteousness was no better than filthy rags. She hastens in her anguish to the poor pardoned sinner whom she had once so greatly despised, and inquires of her, how *she* had obtained love to Jesus, and the remission of her sins. The latter takes her by the hand, goes with her to a solitary place, and prays, that Jesus would have mercy upon her. The prayer is heard and answered, the once self-satisfied woman obtains rest for her soul, and both of them, as with one mouth, glorify the name of the Lord, for the great things which He had done for them.

Soon after, two other women were added to their company, and the four were as one heart and one soul. For a time, they were derided, and called "great believers," but in due season, there arose a general awakening, and in one Esquimaux hut after the other, sinners were converted by the powerful operations of the Spirit of God. At the meetings a remarkable degree of attention and earnestness was manifested by those assembled; and it was evident, that they had been brought together by a real desire for spiritual blessings. Many afterwards came to the Missionaries, partly to express their joy and thankfulness for what they had heard, and partly to ask for explanations on one or other subject which they did not fully comprehend.

In April of the same year, a general awakening took place among the children. They had been accustomed to indulge—the younger as well as the elder—in the vilest lusts of the flesh, which both children and parents sought carefully to conceal from the Missionaries, though scarcely appearing sensible of their wickedness. About this time it happened, that an aged Esquimaux woman, who had detected her grand daughter in such an offence, not only punished the child with stripes, contrary to the usual practice, but brought her crying to the Missionaries, with an injunction, to confess to them the sin of which she had been guilty. This led the

* According to the statement of Br. Kmoch, she remained, for the night, as one who felt herself an outcast from society, at the entrance of the low porch or gangway of one of the Esquimaux houses—a place to which the dogs are ordinarily allowed free access.

Missionaries to converse fully and unreservedly both with the children and their parents, and they were thus, to their great grief, made aware of the fact, that the seduction which had been practised extended even to the youngest children, and that there were still some parents inclined to protect the offenders, and to excuse the offence. Hereupon several meetings were held, both with parents and the children,—at which they were seriously admonished, in a manner suited to their several capacities, concerning the wickedness and the dreadful consequences of such secret sins, and affectionately exhorted, to cast themselves at the feet of the Saviour, and to beseech Him to pardon their transgressions, and to deliver them from the enslaving power of sin and Satan. Falling upon their knees with the assembled children, the Missionaries fervently implored our Saviour, to have mercy upon them, and heal this grievous and deadly hurt. This prayer was followed by a general emotion among the children, who all bewailed their past sinful conduct, and cried for mercy with an earnestness, which produced a powerful effect upon the adults. The children were now to be seen on the hills, or in the dells, near the settlements, either alone or in little companies, beseeching the Saviour on their bended knees, to have mercy upon them, pardon their sins, and accept them as His property. Children, who were still unbaptized, came forward, and expressed their earnest desire to receive the rite of baptism. It was truly an accepted time, and a day of salvation: the hearts of all, both old and young, were open to receive instruction, and the exhortations which were imparted to them out of the word of God. All seemed to be inflamed with the love of Jesus, and indescribably great was the desire manifested by all, to hear much of Him, the friend of sinners. And the blessing thus vouchsafed was an abiding one.

On the return of the Esquimaux to Hopedale, from their provision places, in the month of November, they testified, that it was now their chief object to know Jesus, to receive from Him the assurance of the forgiveness of their sins, and to be preserved from any future deviation from the path of holiness. They observed, that during their absence, they had been frequently tempted to commit that which was evil; but that Jesus, in answer to their prayer, had preserved them from all spiritual injury. "Now, I rejoice," said a widow, "that I have an opportunity of once more attending the meetings, in which I hear of Him, who loves me so much, in spite of my depravity. When we assemble in His presence, I will pray Him, to put such words into your mouth, as may do my soul good." Another expressed herself as follows, regarding a conversation she had with one of the Missionaries the day before:—"I have passed a comfortless night. Yesterday, I told you I was happy; and since Jesus had forgiven me my sins, I remembered them no more myself. Hereupon you made answer, 'A child of God can never, as long as he remains on earth, think of Jesus and His love unto death, without being at the same time reminded, that it was his own transgressions, which were in part the cause of

Christ's sufferings and death.' These words followed me the whole of the day. I found, that I had been rejoicing over the good that was in me, without recollecting, that it was to grace alone that I could ascribe it; the feeling of the love of Jesus was thus banished from my heart, and I could get no sleep for very uneasiness. Hereupon I determined, as soon as it should be day, to repair unobserved to the hills, cast myself at the feet of Jesus, and lie there till He should comfort me. I did so, but my prayers and tears seemed to be vain, and I was obliged to return home disconsolate. When I reached my house, I exclaimed, 'My Saviour! am *I* then to be the only one whom Thou castest away?' Hereupon it was as though I heard Him say, 'Be of good cheer; none shall ever pluck thee out of My hand, for I have shed My blood also for *thee*.'"

At the celebration of the festival of Epiphany, on the 6th January, 1805, two married couples were baptized into the death of Jesus, amid a general emotion of all present. At the individual speaking previous to this festival, it was cheering to perceive, that the majority were daily growing in grace. A baptized man said, "I am convinced, that I have hitherto been deficient in true hunger and thirst after the grace of our Saviour. Since my baptism, I have been hesitating which road to take, and have gone backwards rather than forwards." A candidate for baptism expressed herself as follows: "What was my condition one short year ago? At that time, it seemed almost ridiculous to me, that people should speak of the happiness that is to be found in Jesus. But, praised be His holy name, He has since opened my heart; for now, I not only believe, but I likewise feel, that what you tell us on this subject, is perfectly true."

At Nain, the Missionaries availed themselves of the solemn celebration of the festival of the 13th of November, to impress upon the minds and hearts of the assembled Esquimaux the happiness of those who submit implicitly to the faithful care and leading of Jesus, the Chief Shepherd of souls, attend to His voice of love, or, if they have strayed from Him, and received spiritual injury, show themselves willing, to be found and healed by Him, and brought again into the right way. At the same time, they were earnestly exhorted, to confess uprightly the evil they had committed, as well as the good they had experienced. The consequence was, that at the next individual speaking, the majority expressed themselves with great ingenuousness, on the subject of their past course of life. Several excluded persons entreated, that they might be restored to their privileges. "We hate ourselves," said they, "on account of our past transgressions, and we would gladly be delivered from the guilt and the dominion of sin, by the virtue of the blood of Jesus." Several, who had been advised, on account of their inconsistent lives, to seek another place of abode, answered, that it was impossible for them to live again with the unbelievers, begging, at the same time, that a fresh trial might be made with them.

Two young men, of remarkably dissolute and refractory charac-

ters—Siksigak, Noah's son, and Kapik, Jacob's son—who remained at Nain, merely because they had near relatives there, set out for Hopedale, on the 11th of February, 1805. Kapik had treated his wife so ill, that she had left him, and gone to live with her mother. Siksigak was intending to take his wife Benigna to her mother at Hopedale, and then to take another. The visit which they now paid to Hopedale, proved, in the hands of God, the means of their entire change of heart and life. As soon as they reached Hopedale, Siksigak led his wife to the door of her mother's, the widow Rachel's dwelling, pushed her into it, exclaiming, "Let me never see thy face again." Before supper, he proceeded to the house of his own mother, a communicant of the name of Salome, who resided at that time at Hopedale, and who in the sequel turned to the Lord with her whole heart. After an exchange of salutations, the mother soon perceived, that her son was the same that he ever was. "What are you doing here?" she inquired with a serious countenance. In answer, he informed her that he had just put away his wife; hereupon she endeavoured to move him from his purpose; but, finding all her entreaties vain, she fell upon her knees with the other members of her family, who were assembled for evening worship, and in the presence of her son, cried to the Lord, "O Jesus, look upon my child, I surrender him into Thy hands; O receive him, and let him not be lost for ever!" The young man, surprised and disturbed by this scene, hastens away to Br. Kohlmeister, with whom he found Kapik waiting for him with great anxiety. He sat down with his comrade on a bench, and both began to eat their supper, Kohlmeister meanwhile sitting at a desk, writing, with his back turned to them. At length, Siksigak began to groan aloud, and to exclaim, "O I am so wretched, I am so sinful!" His companion rudely interposed, "What ails you? what's the matter?" He answered, "I am so wicked, I shall be lost for ever!" Kohlmeister, who augured from all this that something particular must have occurred, hereupon turned round, and addressed the hardened sinner as follows:—"What is your name?" "My name is Kapik." Kohlmeister—"Will you remain always Kapik?" Answer—"Yes, I will be always Kapik."* Kohlmeister—"Very well, then, eat away, and be quiet." Meanwhile Kohlmeister had observed that Siksigak, in his distress and confusion of mind, held his spoon inverted in his hand, so that, often as he put it to his mouth, he got nothing to eat. Kapik, however, feeling no longer comfortable with his comrade, threw *his* spoon down, and ran out of the house. Here another Missionary meets him, and, observing the wildness of his deportment, inquires, "Will you never amend your life? never be converted?" He answers, angrily, "I know not, what 'to be converted' means,"

* The Esquimaux, after their baptism, when they receive a new name, manifest for the most part, such an aversion to the very remembrance of their former heathenish condition, that nothing affronts them more, than to be called by their old Esquimaux name. Their former life they are wont to look upon almost literally, as a state of death.

and hurries on. He comes to his cousin, at whose house he had promised to sleep, finds the whole family engaged in their evening worship, and hears his relative, at the very moment of his entrance, pray earnestly for his conversion. As soon as the prayer was concluded, he asks for his sleeping-place, and immediately retires to rest.

Siksigak, meanwhile, on the departure of his companion, loses all command of himself, and behaves like a man in a state of desperation. He paces hastily up and down the room, tears his fur dress, pulls his hair, and cries aloud, "O wicked sinner that I am, I shall be lost for ever!" "Who," said Kohlmeister, addressing him, "has told you that you are so wicked, and will be lost?" In answer, he relates what had passed at his mother's, and how her words appeared to him *too* hard; then turns to the subject of his sins, and confesses all the wickedness, of which he had been guilty, and to which he was still inclined. Kohlmeister asks him, if he is really desirous to amend his life,—reminds him, that he has just put away his wife;—that was a great sin, quite opposed to the command of God; and that, if he would be relieved from his present distress, he must hasten to take his wife back again. The condition imposed appeared an easy one to the hitherto proud man. "O!" he exclaims, "that I will gladly do; my wife is good, but I am very wicked." He now hastens to his mother, and relates all that had passed; and thus, after the lapse of a short hour, she is permitted to see her son once again, and to know, by the change which had already taken place in him, that her prayers are answered. She goes with him to his wife, whom he entreats to return to him, and to forgive him the ill treatment to which she had been subjected, promising her, that, by the Divine help, he will refrain from such conduct in future. The wife readily consents, on which Siksigak hastens back to Kohlmeister, confessing, however, that he had not yet found rest for his soul. The Missionary preaches to him the Saviour, who receiveth sinners; beseeches him to turn to Jesus in fervent prayer, even though he should be able to say no more than "Jesus, Thou Son of God, have mercy upon me!" He follows this counsel, and the same evening he is freed from his misery, and enabled to believe, that his sins are forgiven him. Meanwhile, Kapik spends the night in great uneasiness of mind, being convinced that he must be eternally lost, if he continues in his present state. Early in the morning, he goes to Kohlmeister, who directs him also to the Saviour of lost sinners, who rejects the suit of none that is truly penitent, whereupon he, too, is made a partaker of the grace of God. The happiness which they now enjoyed, filled their mouths with thanksgiving and their tongues with praise. In a short time, they returned to Nain, and with joyful hearts, related to the dwellers there, what had happened to them. To some of the baptized they said, "You are all hypocrites; you are not yet converted; you will be eternally lost, unless you are changed!" They replied in anger, "What do you mean to say to us, you evil and depraved men?" The others answered, "We know that we are

depraved ; but in Hopedale, we have found a Saviour, even Jesus, who came into the world to save sinners, and who, even now, is willing to receive them!" Their old acquaintances listened with astonishment ; some dreaded them and became their enemies, but the effect upon the congregation generally was a blessed one.

"We observed," write the Missionaries, "that from this time, many began to reflect upon their actual condition, and to inquire, whether the Christianity they had hitherto professed, was of the right kind or not; and whether they had not been deceiving themselves and others. They came and confessed their sins with many tears, wept over the falsehoods they had uttered, and confessed things, of which we never had the least suspicion ; even the children came, of their own accord, and confessed their evil practices. Distressed as we were, at the thought of their previous hypocrisy, our grief was outweighed by our joy, at witnessing the power of the Saviour's grace which had so broken and opened the hearts of sinners. Our faith was revived and we perceived evidently, that with God nothing is impossible."

Kapik took his wife back, having first become reconciled to her mother, and both promised, that in future they would remain faithful to each other. He and Siksigak removed to Hopedale, that they might enjoy the fellowship and support of the believers in the place, where they had been so powerfully affected by the love of Jesus. In Nain, they were fearful lest their heathenish acquaintances should stand in their way. The visit of several Esquimaux brethren and sisters of Hopedale congregation, was meanwhile a happy means of keeping alive the fire which had been enkindled at Nain.

Tidings of these happy events were speedily conveyed to Okkak, by letters, which the Missionaries received from their fellow-labourers, and from some of the Esquimaux, at Hopedale, and which they communicated to the congregation. The expressions of joy and thankfulness, for the visitation of Divine grace, with which these letters abounded, excited among the people at Okkak, a desire after similar blessings, and this desire was not a little strengthened by the earnest and affectionate exhortations, contained in letters from national assistants in Greenland, to the baptized Esquimaux. In June, 1805, Patteguk and his wife removed from Nain to Okkak. They brought with them letters, on the subject of the awakening which had taken place at the former settlement, and were themselves living and speaking witnesses of its genuineness. To all whom they met they related, fully and clearly, what effect the grace of Christ had produced on themselves and others. Their testimony was listened to with astonishment, and the report of it spread throughout the whole district. Seven families from the immediate neighbourhood applied for leave to live at Okkak ; seven others repaired to Hopedale and the contiguous district; four families of excluded persons returned to the congregation. On the 26th of July, another company arrived on a visit from Nain. The Esquimaux sisters belonging to it ceased not to commend the love of Jesus to the women of a company occupying twelve tents, with so

much affectionate earnestness that the hearts of the latter, seemed to be opened thereby. Nearly all came and acknowledged their unfaithfulness, and the many sins they had committed, expressing earnest desires for forgiveness.

While this was going forward at Okkak and Nain, the awakening at Hopedale continued to spread. It became evident, that the witness-spirit had been poured out upon the people, for they testified, and with power, not only to each other, but also to the strangers who visited the place, of the great mercy which Jesus had shown them, and how happy a poor sinner is in His communion; and their testimony was accompanied with the Divine blessing. It was peculiarly affecting to observe Salome and Benigna, relating, with tears of joy, to those of their own sex, what Jesus had done for their souls, and endeavouring, both by word and walk, to induce others to surrender themselves to Him. It was not unfrequently the case, that the newly baptized got the start of those of older standing, and the consequence was, that the spark of Divine life was raised to a flame in many a breast. Several expressed their surprise that they could have remained so long in such a state of indifference, and could even doubt whether there were a Jesus. They sought out and diligently compared the old and the new in their spiritual experience, and bore witness of it, and of the enjoyment vouchsafed to them of the presence and grace of their Saviour. With their tears of thankfulness, were mingled deep shame and self-humiliation, that they should not have sooner appreciated the happiness offered them, but, by their dead works and corrupt conversation, have set at nought and crucified afresh their God and Saviour, who had died for their salvation.

In visiting the sick and dying, it was peculiarly evident, that the Saviour was their only help, comfort, and confidence. They were filled with child-like longing and hope to depart, and to be with Christ; and bore with patience and resignation the sufferings they had to endure, instead of having recourse, as in former times, to heathenish incantations, and being tormented by their never-failing attendant, fear of death and judgment. It being the notion of the Esquimaux, that life and the means of sustaining it are dependent on the practice of these heathenish acts, and faith in their efficacy being deeply rooted in their minds, much grace and a faithful spirit were required to break off all connexion with them. Even the new people came one after the other, and eased their burdened spirits, by a free confession of their great and manifold iniquities. "It is really astonishing and fearful," observe the Missionaries in the Diary of that period, "to hear of all the unnatural sins which have been in practice among these poor people." Often were they constrained themselves to cry out: "It is dreadful to think how we lived, but we were blind, and bound in Satan's chains! Henceforth we will no longer be his servants, but the property of Jesus."

Ten families removed to Hopedale, in order to participate in the grace there prevailing. The old inhabitants rejoiced at this increase of thirty-nine persons, and made arrangements for their reception,

enlarging several of their winter-houses. When one of the heathen new-comers expressed his intention of remaining at Hopedale, and separating from his company, who showed no wish to be converted, and were preparing to leave the place, the believing Esquimaux hastened to offer him their assistance, taking his tent and erecting it in the midst of their own. Every one was anxious to render him some service. Surprised at this friendly reception, the heathen visiter cried out: "Now I have found, for the first time, men in whom love is really to be perceived."

The consequences of this gracious visitation proved, that it was not the fruit of mere momentary excitement, or of impressions liable to be easily effaced; for the whole demeanour both of adults and children underwent a remarkable change. And this change, and the awakening which led to it, continued blessedly progressive among the dwellers at all the three stations. The congregations increased in number and in grace. Not a year passed, without applications on the part of families and of individual heathen, for leave to reside with the believers. Thus, in the course of ten years, the number of souls under the care of the Brethren at the three stations was doubled; and, at the close of 1810, amounted to 457, of whom 265 belonged to the classes of communicants, baptized, and candidates for baptism.

According to the latest returns for the year 1843, the number of Esquimaux under the care of their Brethren at the four stations of Nain, Hopedale, Okkak, and Hebron, was 1093, of whom 384 were communicants.

IV.—WEST INDIES.

JAMAICA.

FROM BR. H. G. PFEIFFER.

"*New-Fulneck, May 19th*, 1844.

"DEAR BROTHER:—The servant who took my last letter to you to the post returned with the pleasing intelligence of the safe arrival of Br. and Sr. Kieldson at Black river. The following morning I hastened down and brought them up hither, before our second service commenced. Br. North had, in the mean time, read the history of the day, (Easter Sunday). On the 11th, Br. Kieldson left us for New-Carmel, from whence Br. Robbins accompanied him the following morning to New-Hope. In the evening, they were introduced in a solemn manner to the congregation, and in a fervent prayer commended to the grace and blessing of the Lord.

"You will be glad to learn that our Brethren in America have lost no time in sending us a teacher for our training-school at Fairfield. I allude to Br. Amadeus Reinke, hitherto a teacher in our

school at Nazareth, who arrived at Kingston from Philadelphia on the 5th of May. There he unexpectedly met Br. Holland, and spent a few days with him and Sr. Zorn at the house of our old friend Mr. Daughtrey. To-morrow, he is to leave us for Fairfield, to enter upon his new field of labour.

"You inquire about our training-school. The building contains two small rooms at one extremity, for the person that over-looks the boys, and works with them in their grounds, and whose wife is engaged as washer-woman to the Refuge-school. At the other end, is the boys' sleeping apartment, and the centre of the house forms a commodious school-room. The whole expense has been defrayed by gifts from America, sent for that purpose, and the profit of a little store at Fairfield. Much of the labour requisite has been given by the people.

"Last Friday, the 17th instant, Sr. Möhne, accompanied by Br. Heath, left New-Bethlehem for Fairfield, and from thence, she is to proceed to town, and to sail by the packet for Antigua on the 24th of May. May the Lord go with her and set her for a blessing to many souls. Sr. Zorn and Br. Holland, who left Fairfield for Kingston on the 22d of April, have only just met with a vessel to convey them to America. I would request you in future to send us, if possible, a few more copies of the Periodical Accounts, say thirty or thirty-five, as several of us have been obliged to give up our copies for the supply of Christian friends.

"The long drought has deprived our people entirely of ground provisions, and many of them, for months past, have had to live on flour, rice, &c., which also has risen in value. The want of water has been felt still more in many places. In the plains, persons went out in search of water, and had to return with empty vessels; and such has been the scarcity, that two springs near Beaufort, which had never failed for the last forty or fifty years, were completely exhausted. This state of things has had a serious influence upon our church-collections, at which we cannot be surprised.

"During the last three weeks, we have had a series of refreshing showers, and our hearts have rejoiced over it, and been filled with thankfulness to the Lord.

June 20th.

"I am thankful to tell you, that my health has been so far restored, that I was able to visit New-Eden and three of our Manchester-stations. At New-Eden, I spent a week with my dear wife, and conversed with all the communicant-members of that congregation. It was truly edifying: many of the old people, and not a few of the younger, have a sincere desire to live to their Saviour.

"One sister said to my wife, in a very affecting manner, 'O Missus, I well remember Massa coming to the negro houses to talk to we; but we then had no ear for the sweet word, we laughed at it. Massa came just to us as our Saviour came to Jerusalem,

to gather for dem children under His wing; but they would not, so we had no ear for the Saviour's words.'

"Our church at New-Eden gets quite out of repair, and I have requested all the carpenters of that congregation, to meet me next Saturday, in order to do something towards the roof, which is in a bad state. A new church is required; for the old one cannot contain the people who assemble every Sunday, and more still would come, were there any prospect of their finding room.

"On Monday, the 17th, Br. Prince, accompanied by Br. Feurig, met me at the Look-out, in the mountains above New-Eden, to fix upon a spot for the erection of a cottage. The spot we chose is a delightful one.

"At Bethany, we spent three very happy days with Br. and Sr. Buchner, who enjoy excellent health. One afternoon, a goodly number of our old congregation met us there. Many of them we had not seen, since we left that place, and our joy was great indeed. In our conversations with those dear people, we called to mind our gracious Lord's support, comfort, and help in times of need, and encouraged each other to cleave to Him, till we shall see Him face to face.

"Br. Feurig, with his dear partner, we found very active at Maidstone, getting the place somewhat in order. At Fairfield, we spent Sunday, and greatly missed those of its old inhabitants that were so dear to us.

"Br. and Sr. Robbins and Br. and Sr. Friebele live very happily together at New-Carmel, the latter feeling it a privilege to labour with such experienced Missionaries as the former. All enjoy good health. They have not as yet been able to get a school-master for their school, and we have now three schools without teachers—New-Hope, New-Carmel, and Nazareth. These circumstances render it the more indispensably necessary, to put our training-school upon a more efficient footing, to insure an adequate supply of teachers."

FROM BR. GEO. HEATH.

"*New Bethlehem, June 20th*, 1844.

"Dear Brother,—About two months since, I had the pleasure of meeting Mr. M'Murray, the active agent of the British and Foreign Bible Society, and three neighbouring clergymen, at the house of the Rev. Mr. Wilson, curate of Laconia. An Association was there formed, or rather perhaps, re-formed, as one had been commenced many years ago, called the St. Elizabeth Auxiliary, in aid of the British and Foreign Bible Society. The Rev. J. B. Dowell was treasurer, and I was appointed secretary. The Holy Scriptures are pretty well circulated in this congregation; but there must be very many families in these mountains, who are destitute of the whole Bible. The very low price at which the precious

volume is now sold, places it in the power of nearly all who wish to possess themselves of it.

"You will be glad to know something of the progress of the Saviour's cause in this district. It appears to me like the lengthened front of a battle. In some parts of the ranks, you see the soldiers of the cross advancing and breaking in on the enemy's lines, but anon the enemy seems to prevail, particularly among the undisciplined recruits, and now and then an *apparent* veteran deserts. We take comfort, however, from the thought, that our cause is invincible, and our true soldiers will prove more than conquerors through *Him* that loved them.

"I was called the other day to see a poor old woman, who had many times expressed her wish that I would visit her. She was very ill; on my entering she took my hand. I asked her why she wished me to visit her. She said, "Massa, I am sick. I am very sinful. What shall I do? Massa, tell me the word.' I accordingly spoke to her, and read and explained a portion of scripture to her and all present. After prayer, I left them very grateful for my visit. The old woman asking eagerly, 'When will you come again? If Massa don't come soon, he will find me in the ground —but me have a little comfort now.' She and her daughter would have me take their names, as new people, which I did. Among the young of both sexes, we have often much wickedness and a roving disposition to cope with—in the matured in years we have plenty of deceit, and instability, and selfishness to encounter; and in the aged negro, both African and creole, abundance of ignorance. 'Ears dull of hearing,' and hearts often indifferent to the precious truths declared. They are like poor ignorant children badly brought up. You must know their habits, domestic manners, and every-day conversation—you must understand their negro-English and peculiar figurative language and their interrogatory mode of conversing, that you may avail yourself of every means of fixing their attention, and obtaining their real regard. I cannot help thinking that they are often misjudged. Credit is given them for too much sanctity, devotion, and love, by some persons—and far too little by others. Here, as elsewhere, in the present day, our Lord has His flock; but it is a *little* flock—multitudes of professors there are, and too many who hold the truth in unrighteousness.

"The means of grace here are very well attended. We have many *hearers* of the word. Our numbers increase a little, I find, through children of our brethren and sisters. Including new people, we have 884 souls; but some attend so seldom, that I ought hardly, perhaps, to reckon them. At 9 A. M. on Sunday morning, the service for children is very well attended, and many repeat verses they have learnt from the scriptures, in the previous week. At 10, is the Sunday-school, also well attended; at 11, public service, well attended, by whites, browns, and blacks. Between 1 and 2 P. M. there is a catechetical meeting, which the people like very much. After which, is the congregation meeting;

this the brethren and sisters account a special privilege. Indeed, the Sunday picture is a very pleasing one; we only want more week-day illustration of it; more of the life of God in the soul. Alas! alas! I feel that I want it myself. The week-night meetings are not so well attended; but a tolerable company will come to an extraordinary one—such as the monthly Missionary prayer-meeting."

FROM I. H. BUCHNER.

"*Bethany, May 8th*, 1844.

"DEAR BROTHER,—In your last, you refer to the departure of our lamented Br. Zorn. I cannot wonder! such a man will not soon be forgotten. Though dead, he still speaketh. The influence of his example is evident in all who knew him here; his unostentatious labours, his forbearance, patience, and self-denial are followed, perhaps, more now that he is gone, than they were when he was alive. May the Lord enable us to grow in all wisdom and grace to the full stature in Christ, like our departed brother. How true is your remark, that the Lord will always keep us low and humble, that his name may be glorified among us by poor and mean instruments. There is, indeed, nothing among us, which we can glory in before the world; but let us hope, that our glory may be more abundantly in the Lord.

"I was glad to hear that Br. Miller had written to you about our Normal School. Concerning the importance and usefulness of such an Institution, I think there can be no doubt; in fact, it appears to me absolutely necessary, in a Mission of so long standing as the Jamaica Mission. It would be well, if the plan of the school could be entirely re-modelled. Till this school is put upon the same footing as those at home, the boys will never learn to keep themselves clean and decent, or to feel self-respect, and a desire for something higher, without which, the bare acquisition of a little knowledge will never raise the character of a man. This is a subject in which I feel great interest. Hardly a day passes, that I am not engaged for an hour or two in the school; and every night, I instruct some of the older boys in some higher branches, such as grammar, geography, &c., with a view to their future usefulness as teachers in the Sunday and day-schools."

FROM BR. JOHN ELLIOTT.

"*Irwin-Hill, June 1st*, 1844.

"DEAR BROTHER,—You are, no doubt, aware, that we left New Carmel on the 8th of March, and reached that place on the 9th, where we introduced ourselves to the congregation, as their future ministering servants, on the 10th.

"Notwithstanding that the change has been to a less salubrious climate, my health, thank God, is considerably improved. Part of this is to be attributed, no doubt, to my duties here being much lighter. The Sunday work is just the same, with the exception of my having no blind pupil here, but on account of the smaller number of the congregation the speakings are comparatively light work. The chapel is tolerably filled, but not crowded.

"I am sorry to say there is enough to do about the Mission premises. The chapel wants plastering, the windows glazing, and other repairs are absolutely necessary. The dwelling houses want shingling, painting, glazing, and a veranda, the pillars for which I have got up. The tank is out of repair, and eleven acres of land want subdividing by walls of dry stone. There are from 40 to 60 scholars in daily attendance at the school.

"The wickedness and fooleries of the Myal men are not altogether at an end here. Our ears are assailed by their wild and inharmonious songs, while they dance round a cotton tree at no great distance. One poor deluded wretch was dancing and singing about the tree, a few evenings ago, calling at intervals upon his mother, (who, perhaps, had been dead several years,) to let him go; but his mother or some demon did not permit him to desist from his noisy incantations, before morning. The real Myal people appear to be decreasing, and these, I believe, are very few compared with the numbers who are *called* Myal people, because they 'put believe into him,' as they say.

"I had hoped to find the people more civilized here, than in the mountains, but in this I have been greatly disappointed. What a contrast there is between the parish and the people! St. James's is the most beautiful part of the island I have yet seen, and the land is in the best cultivation. O! that the population corresponded more entirely with it."

ST. KITTS.

FROM BR. P. RICKSECKER.

"*Basseterre, May 10th*, 1844.

"Dear Brother,—You will, I hope, pardon me for sending but a few hasty lines. Had I time and strength corresponding to my will, you would oftener hear from me, but too frequently do I feel my incompetency to the current duties devolving on me, especially as my sight becomes weaker, and my body in general demands more rest. In such a case, correspondence must suffer more or less, but I hope it will never cease, as long as we live together in this world.

"I was glad the Periodical accounts arrived in time previous to our intended Missionary Meeting. What do you think of training youths for Africa? We might send one or two to Br. Miller, in Antigua, but from whence is the passage money to come? and will there not be some extra expenses? Our school has borne the expense of Dennis Daly.

"We have had some very unpleasant occurrences here among our people, and many are in the list of the excluded; yet we are not without encouragement: the work in which we are engaged is the Lord's, and He is still among us. Some of our excluded people have, at their speaking, begged, with many tears, for their readmission into their classes. I have this evening been called to a sick helper-sister, who seems to be near her end. Though her speech began to fail, yet I could distinctly understand, that she wondered at, and praised the Saviour's mercy, in following her during her earthly career, seeking her when wandering astray, and bringing her back to His flock. At a previous visit she was asked 'if she thought she would die?' 'Yes,' she replied, 'His will is my will. I am sure my Saviour will receive me.'"

ANTIGUA.

FROM BR. G. W. WESTERBY.

"*Lebanon, April* 6, 1844.

"Dear Brother,—I am thankful to say, that I am once more in tolerable health and strength, and able to work hard; but my dear wife is still subject to attacks of fever. The teacher of our juvenile school is sick, and has been for the last five months. I have no hope of her ever being able to take the school again, nor do I expect to get another in her place. Assisted by the infant-school teacher, we have all the work on our hands. Sr. Westerby takes the writing and sewing, and myself the rest. We are at it from morning till night, speaking with our people on the Saturday, and getting an hour now and then to visit the sick. Our day and Sunday-schools are now the largest in the island: day-schools attended by 255; Sunday-schools by 270. Our motto is, Forward! forward! Often are we weary *in* the work, but never *of* the work.

I have lately taken a census of the village close to us. The following I believe to be nearly correct:—Males 298, females 320; total 618. Of these 352 are Moravians; 143 members of the Church of England; 72 Methodists; 51, of no religion. Houses inhabited, 176; 15 unoccupied, 7 building. I am thankful to say that I have a valuable set of helpers and school teachers. We are in the work, all at it, and always at it, and so we get on."

Returns of the Schools of the Mission in Antigua, Dec. 31, 1843.

Schools.	*Number of Teachers.*	*Number of Day Scholars.*	*Average Attendance of Day Scholars.*	*Number of Sunday Scholars.*	*Average Attendance of Sunday Scholars.*	*Left School for*		
						Trades.	*Field Labour.*	*House service*
St. John's - - -	2	250	150			20	—	4
Gracehill - - -	2	171	135			4	—	
Gracebay* - - -	2	211	166	248	190	7	2	5
Newfield - - -	2	115	72	244	172	3	5	2
Cedar-hall - - -	2	191	157	252	200	8	4	
Lebanon - - - -	1	161	135	300	255	3	—	—
Gracefield - - -	1	90	77	120	113	2	3	1
Five Islands - -	1	71	50	85	70	4	—	—
Total - -	13	1260	942			51		

* N. B.—Day Scholars at Gracebay, 139; Harvey's, 56; Russell's, 16; Total, 211. The Sunday-school at St. John's was suspended several months after the earthquake, the day-school being held meanwhile in the church.

Summary of the Congregations in Antigua, Dec. 31*st*, 1843.

Congregations.	*Communicants.*	*Baptized.*	*New People.*	*Excluded.*	*Total Adults.*	*Children under Twelve Years.*	*Total.*
St. John's - - - -	1545	310	292	60	2207	510	2717
Gracehill - - - -	823	218	374	141	1556	457	2013
Gracebay - - - -	392	132	165	79	768	254	1022
Newfield - - - - -	340	110	136	32	618	224	842
Cedar-hall - - - -	860	166	249	112	1387	508	1895
Lebanon - - - - -	316	99	109	18	542	211	753
Gracefield - - - -	327	107	221	62	717	166	883
Five Islands - - -	175	54	43	11	283	98	381
Total - - -	4778	1196	1589	515	8078	2428	10506

Congregational Occurrences of the Mission in Antigua, 1843.

Congregational Occurrences.	*St. Johns.*	*Gracehill.*	*Gracebay.*	*Newfield.*	*Cedar-hall.*	*Lebanon.*	*Gracefield.*	*5 Islands.*	*Total.*
Adults baptized - - -	1	2	—	—	—	1	1	1	6
Received into the congregation - - - - -	73	44	19	21	11	30	19	4	221
Re-admitted to ditto - -	24	29	13	12	20	14	7	3	122
From other congregati'ns	29	10	6	5	23	9	6	1	89
Total - -	127	85	38	38	54	54	33	9	438
Children baptized - -	61	32	31	16	60	16	31	13	260
Total - -	188	117	69	54	114	70	64	22	698
Became communicants	43	32	4	14	18	15	4	6	136
Re-admitted to holy communion - - - - -	21	20	8	8	13	5	3	—	78
	64	52	12	22	31	20	7	6	214
Excluded from ditto - -	6	15	1	—	5	4	1	—	32
Total - -	58	37	11	22	26	16	6	6	182
Adults deceased - - -	78	24	23	19	32	26	13	4	219
Children ditto - - -	19	9	13	9	8	22	5	2	87
Total - -	97	33	36	28	40	48	18	6	306
Excluded from the congregation - - - -	13	14	3	3	3	18	8	2	64
Gone to other congregations - - - - - -	16	12	7	10	14	13	8	5	85
Total - -	126	59	46	41	57	79	34	13	445

BARBADOES.

FROM BR. J. TITTERINGTON.

"*Bridgetown, June 20th*, 1844.

"DEAR BROTHER,—I have to thank you for your very interesting and friendly letter of May 1st. The departure of dear Br. Shaw, of Leominster, to his everlasting rest and reward, affected me deeply, for it was under his ministry, that I received my first religious impressions.—(Philippians, i. 6.) We beg to acknowledge your kindness in obtaining a grant of books from the Tract Society, for which please to present our best thanks to the committee. We trust the circulation of them, as a lending library, will do good;

in the first instance, the use of the books will be confined to the gratuitous teachers of our Sunday-school.

"I have been remiss in not informing you, that the Lord prospered beyond all expectation our feeble efforts to erect a gallery in our church. It was completed, except painting, two months ago, and cost 100*l.* sterling; and I am thankful to be able to add, that the whole amount has been raised by various means in the island, so that we are not a shilling in debt for it. Toward defraying the expense, our people did what they could. On Sunday, March 25th, Br. Ellis obliged us by coming to town, and taking the morning service; he preached a very appropriate sermon on the words, 'Who is on the Lord's side?' His appeal to the liberality of the congregation was responded to by a collection amounting to 10*l.* 8*s.* 4*d.*, sterling. Br. Oerter preached in the evening, for the same object. The Barbadoes people, viz., those who are connected with us, have not much money to give for such purposes; but I must notice an instance of liberality which was as unexpected as it was gratifying.

"On the Sunday on which the collection was made, a few minutes before the service commenced, a man of colour, a communicant member, called on me, and, without ceremony, put a note into my hand, and said, 'That is my subscription towards the gallery, and I have only to request, that you will not mention my name.' He said no more, but went and took his seat in the church. I opened the note, upon which there were fifteen dollars, 3*l.* 2*s.* 6*d.* sterling. This was encouraging, and we thanked the Lord, to whom the gold and silver belong, that He had put it into the hearts of any of our people, to give after this sort. Collections were also made for us at Sharon and Mount Tabor, and many Christian friends of other denominations assisted us liberally. One Christian lady of the Established Church, together with her own subscription, collected forty dollars. Hitherto hath the Lord helped us. The gallery improves the appearance of the church much, and tends to strengthen the building. It is spacious, being computed to hold about 500 persons, and we have been gratified to see it about two-thirds filled on some evenings.

"The progress of our schools is encouraging, the average attendance in the day-school is about 80, and our Sunday-school about 120. We are truly glad to see so many every Sunday morning, from nine o'clock to half-past ten. They all remain during the public service, and come again at four o'clock, P. M., and stay till near six. Were it not that we labour under some inconveniences, I believe that our numbers would soon be double what they are at present. In the first place, our school-house is much too small; when filled, the atmosphere is suffocating: I am obliged to take my class outside under a tree. Another school-house, about twice as large as the present, would do; and we have some hopes that we may get such a house without applying to our Mission-Board for a grant. Our second difficulty is the want of funds, to pay a female teacher to take charge of the girls in the

day-school. Are there not some societies at home that assist in such cases? I think there is one in Dublin. Were it not that I do not wish to be troublesome to you, I would beg you to represent our circumstances to some of them and plead our cause. If I knew to whom I might apply, I might venture to write a few lines myself, but my ignorance prevents me.

"I have no doubt you will be interested to hear something about the Jews in Barbadoes. They are not numerous, scarcely a hundred, including the children. We have frequently conversed with them on religious subjects, such as the prophecies, which relate to their present dispersion and future glory; also concerning the Messiah they still expect. This is a very tender point, to introduce into conversation with a Jew. In speaking upon it, some of them have been affected to tears, and judging from the questions they ask, and the interest they take in spiritual things, it would almost seem, that some of them are not far from the kingdom of God. Several have been to our chapel on Sunday evenings at public service. In February last, they opened a Sunday-school in their synagogue, which is kept during the hours of divine service in the Christian churches. There are seventeen Hebrew children attending it, and there is nothing taught but Bible knowledge in the English language. This school is open once in three months for the inspection of Christians. We have had an invitation to visit it, but being otherwise engaged at the time, we could not avail ourselves of it. They keep their feasts with intense devotion, tenaciously clinging to all the peculiarities of Judaism. We do not exhort them at once to renounce them, but merely to embrace the Christian faith with all their hearts. Does it not appear that there is a shaking among the dry bones? May the spirit of life enter into them.

"Our eldest little girl has been ill for some time, but is now better. I can report all well with us in town; and as far as we know, the Brethren in the country are well likewise."

TOBAGO.

FROM BR. T. L. BADHAM.

"*Montgomery, May 16th*, 1844.

"DEAR BROTHER,—Just at this crisis, an impartial person, acquainted with all the circumstances of the case, would say, that the Brethren's Missionaries in this island have especial need of all their energies; and should be able to devote all their powers to the prosecution of their arduous task. But what is the real state of things? Both here and at Moriah the Missionaries' chief time and strength are unavoidably devoted to school keeping, owing to the want of qualified and trust-worthy teachers. And even this is not enough. The question as to the propriety and necessity of erecting a school-house at Moriah must besides cause us anxious days and sleepless nights.

"I believe you are aware, that on this subject there is no difference of opinion amongst the members of our mission-conference. We are satisfied, both as to the necessity and the practicability of building a *detached* school-house at that settlement, and equally so, as to the impossibility, without an enormous expense, of adding a separate dwelling-house to the existing premises.

"Let me endeavour, which is no easy task, to give you some description of Moriah. I would first state that the whole district consists of a labyrinth of gulleys or ravines, separated one from another by lofty and precipitous ridges, which frequently rise at intervals into rugged peaks. The ravines are often connected, and sometimes numbers of small ones meet one larger and deeper one, like small streams flowing into a river. But there is one strange peculiarity with these valleys, at least it is such to *me*. In ascending them, one frequently finds them suddenly rising to a height nearly level with the lateral ridges. Here one would expect to find some elevated table-land, the water descending from which had, in course of time, formed the ravine. But no;—ascend what appears to be the head of the glen, and you find only a narrow ridge, perhaps barely broad enough for a road, beyond which, the ground falls suddenly into a gulley of as great depth and extent as the preceding one. The lateral ridges of hills also afford but little table-land at the top. Ascend one of their precipitous sides, and usually but a few yards intervene before you begin a headlong descent. The hills on the north side are lofty enough to be sufficiently barren and rugged, were the climate like that of England. But here the mantle of tropical vegetation is spread over all. Grass, canes, "bush," waving bamboos, graceful palms, or dense forest, cover hill and dale.

"There are several roads to Moriah, and we, on our only visit, took the one considered the easiest. It led us, after we left the coast, through a series of deep valleys, sometimes at the bottom, and sometimes at a greater or less height on one or the other side. At one point, gigantic bamboos seemed to support the road, and probably did so, in some degree. At length we came to the end of a long ravine, the road which had run along the left side crossed over to another on a narrow dividing ridge, and Moriah was soon right before us. It stands on a rock, abutting on one side on the loftier ridge of hills, which rises abruptly from it. The road on which we were, winds round the rock, and then passes over another narrow ridge almost like a work of art. But so little room is there to spare, that no road could be made for a few yards, to lead from this public one to the church, except at the spot so well known as having been laboured at by the boys. To the Westward is the lofty ridge, rising to a considerable height; and on the South, East, and North, are deep ravines, while on the South-east, (as above stated) a narrow ridge permits the public road to pass. On the South and East there are but a few paces between the house and the brink of the gulleys. As I feared, the description is not very intelligible, but it is the best I can give.

"It has been proposed to build a school-house on a tolerably level piece of ground, somewhat below the church, which, though a school-house may be erected on it, is quite ineligible for a dwelling-house. This project was set on foot some time ago, and a tolerable sum (I think 80*l.*) raised at once in the island for it, a proof that the general feeling was in favour of the project. I do not think the same would be the case in reference to a dwelling. The money collected was very advantageously laid out in the purchase of lumber and shingles. Here the matter stands. The subscribers are anxious to see something done, and so are we, and cannot help hoping that the desired permission will shortly be granted to us.

"The buildings at Moriah, constituting the present chapel-school, and missionary dwelling, is very neat, seems well constructed, and presents a remarkable instance of the triumph of skill and perseverance over natural disadvantages.

"I had intended to mention to you some things respecting the congregation, but must postpone them."

FROM BR. J. L. RENKEWITZ.

"*Montgomery, June 19th,* 1844.

"Dear Brother:—Your kind favours of the 1st and 15th of March, together with the extract of the letter from Br. Ihrer, have reached us safely, for which accept my best thanks.

"To the praise of the Lord, I can say, we are all in good health; and the work committed to our care prospers. We have not had one prayer-day as yet, on which we had not, at least, some persons to receive into our fellowship, whose sincerity had been previously tested. It is true, we have again had the painful duty to exclude a small number of persons who had given themselves anew to commit works of darkness. Still we have abundant reason to be thankful, yea, even to rejoice. Last Sunday I was at one of our outposts, where, after the meetings, I expressed my satisfaction on account of the good attendance, though it was a rainy day, when one communicant, Sister M. B., said 'Ah Massa, this is our time now, our day of grace; we are all very hungry after the word of God; beforetime we did not know better, but thanks be to God our Father, who has brought us to the light.' This she said in so feeling a manner that all present were affected thereby. I have heard many say, with great emphasis, 'It is *Montgomery* which has given us the first light.'

"Our Sunday and week-day auditory continues to be of an encouraging nature. It is evident, that some of our people know and love the Lord, and that He carries on His work of grace in them. But we wish to be able to say this of all, or at least of more than we can at present.

"While, on the one hand, some become more willing to contri-

bute toward the good cause, by giving their 6*d.* or 8*d.* a month, and acknowledge it to be a pleasure to them, and that it does them good; others draw back, and give us trouble. So it is also with our schools; some parents who know how to value the instruction given to their children, come gladly forward, to pay the small amount they have agreed upon, while others will rather deprive their children of the opportunity of learning how to become useful and happy people. I do not know how it will be with our large school here in future; at present the whole school-burden is resting on the Missionaries. This will not do, for however much I like it, it is too much for me. I think of making a trial with two of our best monitors, taking them into our house, and entirely under our care, and giving them useful instruction and exercises after school-hours, and so prepare them, in some measure, for the work. But certainly the best would be to get a young brother from home. It is very pleasing to have 170 or 180 children collected, in and about the gallery, and to see all so very attentive to the lesson given to them. Not less interesting is it, to see from 50 to 60 neatly dressed girls forming a square about Sr. Badham, busily employed with their needles, in making shirts and frocks, &c., to be sold for the benefit of the school.

"On the 1st of April we were made glad by the birth of another little boy, who was baptized by Brother Müntzer on the 28th of May, receiving the name of *Theophilus*. So far both mother and child are well, for which may the Lord's name be praised! Here we know not what one day may bring forth, we can only rejoice with fear and trembling. The rainy season has set in unusually early this year, and we have abundance of rain day and night. Many of our people begin to suffer from cold, head-ache, and fever. Our trust is in the Lord; he has helped us thus far, and he will help us all the journey through.

"Our dear Br. and Sr. Badham have hitherto enjoyed good health. Sr. B. was indeed indisposed for a week, but she has regained her health, and we hope and pray, that both may long be spared *in* and *for* Tobago.

"You ask me how we are off for school-books. Here, I must say, we want a new set of Bibles and Testaments; and if we could get Latrobe's Anthems and tune-book for the school, we should esteem it a great favour. We are here entirely destitute of such assistance, with the exception of a German tune-book."

DANISH ISLANDS.

FROM BR. W. HAUSER.

St. Thomas, May 10th, 1844.

"Dear Brother:—Accept my cordial thanks for your affectionate expressions of sympathy in my irreparable loss. That loss I continue to feel more keenly, and in a greater variety of

ways than I am able to describe; and nothing but the sustaining power of that grace, which is sufficient for the weakest of Christ's servants, and the presence and peace of that merciful Saviour who has promised never to forsake his people in the time of their afflictions,—I think I must have sunk under the weight of the trial. I desire to say, 'The Lord gave and the Lord hath taken away;' but I find it difficult to 'bless the name of the Lord,' for a dispensation, which has proved in every way so afflictive to me. Nevertheless, I feel, that 'He hath not dealt with me after my sins, nor rewarded me according to my iniquities,' and therefore I desire to resign myself to his leading, and submit to whatsoever discipline he may see fit to administer. The severe illness which befell me in January, immediately after the departure of my dear wife, made great inroads upon my constitution, and I am still suffering from its effects. In the hope of obtaining some relief, I have come to spend a short time at our Mission-house in this busy port; if the experiment succeeds, I shall be truly thankful; should it fail, I know not how I can hold out much longer in my present laborious and responsible post. But I will not anticipate the worst.

"Of our Mission in these islands, I have little of a striking nature to report. Our three churches in St. Croix were attended, during the Passion-Week, by crowds of attentive hearers; and this was particularly the case on Good-Friday. At *Friedensthal*, the church was too small for the multitude who sought admission. The reading of the history of the day was attended by more than 500 persons of all ages and classes; and in the evening, when the same memorable narrative was repeated, so many stood before and about the doors, as to raise the whole number of worshippers to nearly 800. At *Friedensfeld*, the same was the case, service being held under a great tree, at the same time that a crowd was assembled in the Church. At *Friedensberg*, the concourse was hardly less considerable. The celebration of the Lord's Supper, on that solemn day, was truly a time of refreshment from His presence. In our three churches in this island, no fewer than 1194 persons partook of it, all of whom had been spoken with individually, in the course of the preceding days. Every fortnight, the Brn. Meyer and Voss, of Friedensberg, preach in the school-house, at Mount Victory, where the audience gradually becomes more numerous. The Brn. Gardin, Wedeman, and Ziock, of Friedensfeld, hold a similar service every Sunday, at the school-house, La Valley, on the north side, situated on a detached ridge of hills, and are cheered by large auditories. At Diamond school-house, our Br. Jas. M'Intosh officiates; but *there* the attendance continues exceedingly variable. Br. Kleiner preaches twice on the Lord's day, and twice a week has evening service, at his station of Greenkey, at the east end; the services at Peter's Rest had to be discontinued, owing to the poor attendance; and at Two Williams, La Princesse and Kingshill, the attempt failed, owing, in a great measure, to the proximity of our three settlements. We have public service on Sundays, at seven places, and at ten, Sunday-schools are held; the day-schools

being regularly kept in all the eight school-houses. At *Friedensberg* and *Friedensthal*, the Brn. Mentzel and Voss have established singing-schools in the evening. The Saturday and Sunday-schools are not yet, by any means as well attended as we could wish, the fault of which rests chiefly with the parents of the children.

"Soon after Easter, we had the pleasure to see all our Brethren and Sisters in St. Croix, and to find them well, with the exception of Br. Wedeman, who however has since recovered his health. On the 25th of April, I proceeded to St. Thomas, and learnt with pleasure that in our three congregations in this island, the celebration of the Passion-Week and Easter had been greatly blessed. On Good-Friday, 543 communicants partook of the Lord's Supper, with much apparent devotion. The attendance at our little church in the town is numerous, often inconveniently so: at *Niesky* also, the Church is well filled, and a blessing appears to rest on the public and private services. At *New-Herrnhut* alone, our Brethren complain of the negligence of the negroes. The school which Br. Hartvig has opened in the town flourishes—and were the locality more spacious and convenient, the number of scholars might be almost indefinitely increased. On the whole, I must say, that our little establishment in town is quite in its right place; and if Br. Hartvig were only more at liberty to carry out his plans of usefulness, the benefit of his service would be more extensively diffused. There is abundant scope for Missionary labour among the varied population. There are probably thousands hurrying to and fro in its busy streets, who have been baptized in infancy, but for whose souls there is no one to care. And among these poor neglected people iniquity abounds. In the lanes and alleys, and retired places, scenes may be witnessed, of which the passer along one of the principal thoroughfares has little or no idea. Both at New-Herrnhut and Niesky, I was assured that the children attending the schools learn readily. I have still to notice, that in our little chapel, in the town of St. Thomas, the Church of England service has, for a year past, been performed once a month, by a clergyman, who comes over for this purpose from St. Croix.

"Owing to the prevalence of the small pox, which broke out in St. Thomas and St. Jan, about the beginning of the year, and engrossed the attention of the civil authorities,—the measures which were in progress for the establishment of public schools in these islands, similar to those in St. Croix, have been temporarily suspended. By this visitation, the Missionary work in St. Thomas has experienced no interruption; but, at Bethany, in St. Jan, the church had to be closed for several months, in obedience to a government order; and during the long illness of Br. Kramer, and since his departure, the school for free children has been discontinued for want of teachers to superintend it. Our aged Br. and Sr. Blitt were under the necessity of caring alone for the congregation, as well as for the household; while at Emmaus, the Brn. Wolter and Gruhl, and Sr. Popp, were disabled, by fever and jaun-

dice, from taking their accustomed share of duty. We are now looking anxiously for the arrival of the reinforcements we so much need. Our conference has been of late much occupied with the subject of an institution, for the training of native teachers for the use of our Mission schools in the West Indies. We feel deeply the importance, not to say the necessity, of establishing one, and are heartily disposed to assist in so good a work, to the utmost of our feeble ability. But the matter requires to be well considered in all its bearings, before any definite plan is adopted; and we have no doubt, that it will receive this consideration both from our elders at home, and our fellow-servants in the different islands, in which our church is favoured to carry on her Missionary work. May the Lord direct us in this, as in every other proceeding, by His grace and Holy Spirit, and vouchsafe His blessing to what we may take in hand.

"We commend the work of the Lord in these islands to the continued intercession of our Christian friends in Britain."

V.—MISCELLANEOUS INTELLIGENCE.

I. Missionary Appointments and Removals.—1. On the 16th of April, Br. Jacob Seiler, of Neuwied; was married to Sr. Charlotte Fred. Dunker, of the same congregation; and on the 12th of May, Br. Seiler was ordained a Deacon at Herrnhut, by Bishop John Martin Nitschman. On the 18th of the same month, he embarked, with his wife, the Brethren Ilgner and Damus, and Sr. Kleinschmidt, for St. Thomas, where the whole party arrived on the 22d of June.

2. On the 15th of June, Br. and Sr. Wullschlägel sailed for Antigua, with their two children, in the Jamaica, Captain Lennard, and arrived in St. John's in safety, on the 19th of July.

3. Br. and Sr. Ullbricht set sail from Copenhagen, for Greenland, on the 21st of April, after spending the winter in Germany.

4. The single Br. Abr. Amadeus Reinke, of Bethlehem, reached Jamaica on the 5th of May; and on the 15th of July, the single Br. Edwin Reinke, also of Bethlehem, arrived in the same island, pursuant to his appointment as an assistant in the Mission.

II. Obituary.—1. On the 5th of May departed at Paramaribo, by means of an attack of fever, the married Br. John Gottleib Hartman.

2. On the 3d of June, departed at Neusaltz on the Oder, in the 89th year of his age, our venerable Br. Benj. Gottl. Kohlmeister. His faithful services of thirty-four years in the Mission at Labrador, of which he was superintendent for five years, and in the prosperity of which, he continued to the last to take the liveliest interest, will long be held in grateful remembrance. Of his exploratory voyage to Ungava Bay, in 1811, in company with Br. G. Kmoch, an interesting narrative was given to the public in the following year. The closing portion of his useful life, was devoted to the service of a flourishing society in the neighbourhood of Neusaltz, the members of which cherished for him the affection and esteem due to a father in Christ.

Erratum.—In the last number but one of the Missionary Intelligencer a donation of $5 from Mrs. Backus was acknowledged. It should have been $10.

Acknowledgments.—The Editor gratefully acknowledges the receipt of the following sums:—From Juvenile Miss. Soc. of U. B. Church in Philadelphia, for negro schools in the Island of St. Croix, $8. From ditto, towards the purchase of a Sunday-school library for Junk's Brook, Bennington County, Vermont, $10.

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I-7